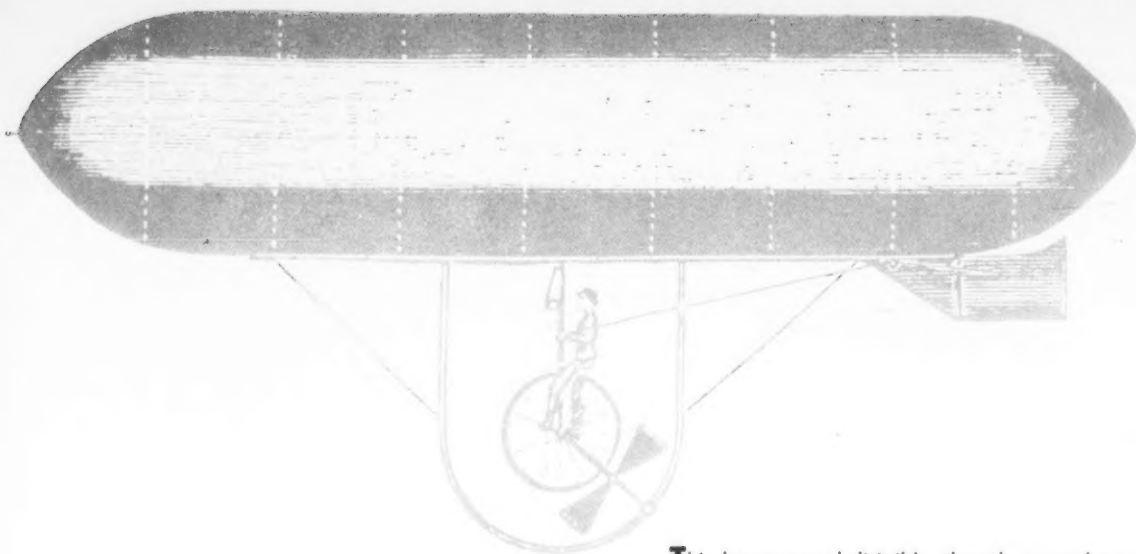


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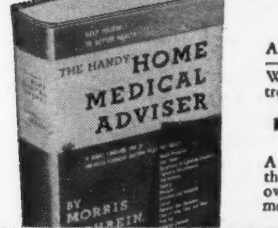
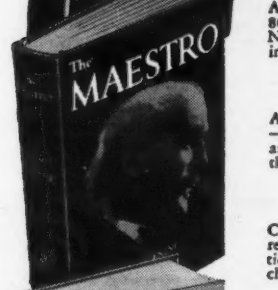
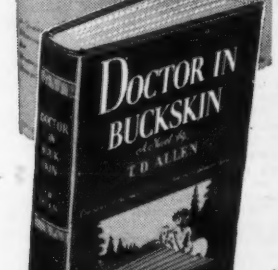
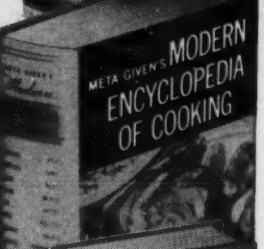
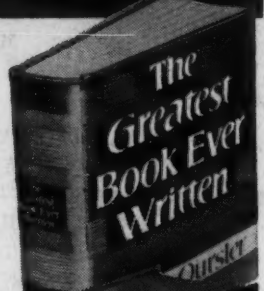
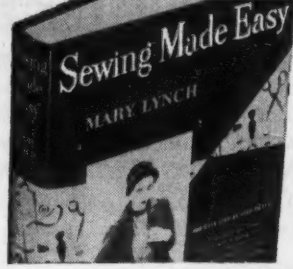
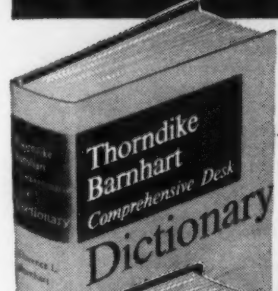


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# Christian Herald

DANIEL A. POLING, *Editor*

MARCH • 1952

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## COMING NEXT MONTH...

**EASTER: GIGANTIC AFFIRMATION:** The Rev. J. A. Davidson, a Canadian Army chaplain, hammers out a challenging defense of the positive side of Easter. He shows what the Resurrection means to us *now*, in terms of power for personal victory. It's the lead article in our Easter issue.

**WOMAN IN THE SHADOWS:** That's what our own Margaret E. Sangster calls her unique, fascinating short story tying into the Easter theme. Sally, the heroine, in her hour of mental agony, gets help from an unusual source. It's fiction with a rewarding and reassuring message.

**CHERUB CHOIR:** April brings a picture spread that will tug hard at your heart. It concerns the antics of twenty-five youngsters comprising the Cherub Choir of St. Mark's Methodist Church, Brooklyn, N.Y. Be prepared to smile and wipe happy tears.

**WHEN SILENCE IS NOT GOLDEN:** Let's untie our tongues, let's shed our embarrassment, let's talk about our faith! This is the crusading advice of Jerome Ellison. He reminds us that the vital religious spark has been handed down, not by the "proper" Protestants, but by those willing to share their religious experiences.

**FIRE IN YOUR CHURCH:** We hope it never comes—but if it did, what would you do? Read how one church emerged victorious from the flames in **OUR CHURCH LIVES AGAIN**—lead article in our big Building and Equipment Section. T. Norman Mansell contributes the hopeful **DON'T LET SCARCITIES STOP YOU!** A picture spread—something new for this Section—tells how to use a parish house efficiently, successfully. These, plus other features, make up a valuable package of information for everyone concerned about the physical welfare of his church.

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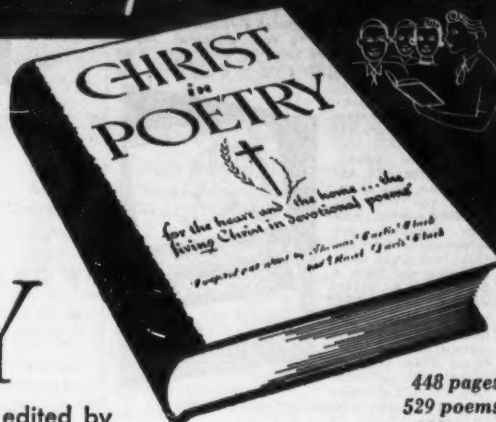
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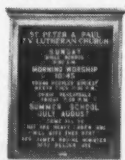
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## DR. POLING



answers your questions

### U.S. Teaches Gambling?

● Is it true, as stated in the Egyptian Gazette, that the United States Government runs schools of gambling to instruct servicemen how to win and not to lose?

EGYPT

L. D.

Definitely not true. This is another one of those slanders that circulate widely through the Middle East and certainly do not promote good will and brotherhood.

### Dr. Norman Vincent Peale

● A preacher said recently, here in Ohio, that Dr. Norman Vincent Peale is a half-baked psychiatrist using Bible truths to poison the minds of the people. "He is damning their souls," this man said. The big question: "Who is right?" I stick with Dr. Peale!

OHIO

C. M.

The miserable fellow who made those statements about Norman Vincent Peale, is a disgrace to any pulpit. They are falsehoods and worse. Only an evil and unregenerated mind would be guilty of them. Yes, you and I will stick with Dr. Peale.

### Divorce and the Christian

● In the book, "The Greatest Story Ever Told," the author says, "There is no place in the Christian's life for divorce." Is there any justification for so severe a statement in the light of what Jesus said in Matthew 5:32?

TEXAS

V. W.

In my opinion, the statement in the book referred to is too "severe"!

### The Crosses and the Stars

● I was very interested in your editorial in the December issue, "Put Back the Crosses and the Stars." Can you tell me if there have been any further developments in this connection, and what is the present status?

PENNSYLVANIA

H. V. W.

In reply to our urgent protest against the removal of the crosses and stars, there has been a clarification of the

general situation — metal or marble markers are set in the ground at the grass level with the name of the deceased, etc. Also the cross or star is included in the inscription. This plan makes it possible for moving equipment to be used more conveniently and, of course, with less expense. Graves in the European theater are still marked with upright symbols. While I understand the reasons offered for the change, "I remain of the same opinion still." The upright crosses and stars are like banners of faith.

### World Council of Churches

● There is a minister in our locality who constantly criticizes the World Council of Churches, saying that this group is the beginning or a part of the Apostate Church spoken of in Revelation. I have always considered the World Council a fine group, but could they be on the wrong track? What do you think?

OHIO

S. W.

The attitude of the minister to whom you refer is, I think, indefensible. Our evangelical Protestant churches support the National Council of Churches and the World Council. These are their official agencies. If they are not all they should be, the churches themselves are responsible. Personally I find absolutely no excuse for criticisms such as your letter describes.

### What is a Christian?

● I was not satisfied with your answer to the question "What is a Christian?" Why don't you stick to the Scriptures and to the New Testament?

WASHINGTON

J. E.

This letter is in the spirit of several other letters, and illustrates the wide cleavage between Christians. I am still satisfied with my answer! But my answer fully regards yours. Equally sincere Christians interpret the Scriptures to reach even contradictory conclusions. But always remember that "The letter killeth but the spirit giveth life." And Jesus said: "Whosoever will may come."

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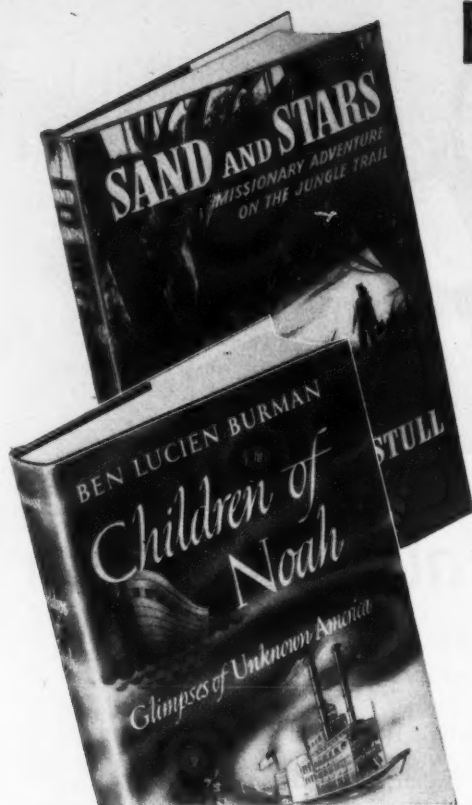
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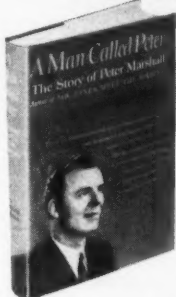
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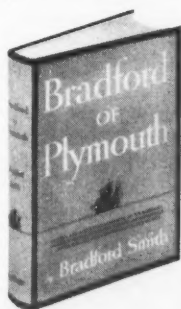


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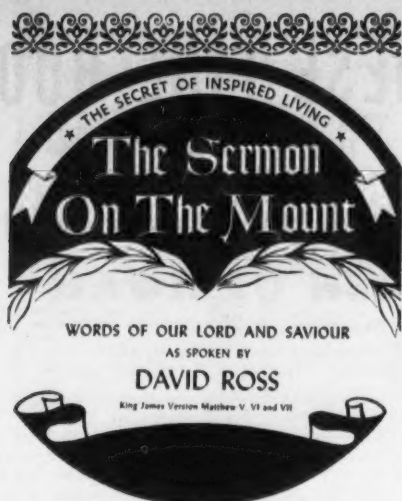
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## Their Favorite Hymn

By DELBERT LEAN

ILLUSTRATOR: AL MILLER

**T**HIS morning, in the little rural church we attend, the congregation sang its favorite hymn. I don't know that it is a general favorite everywhere — probably it isn't, for I seldom hear it sung in other churches. It certainly is, however, known and loved in Parfreyville.

When people take to any song so completely as our folks do to Number 268, I think they should have the opportunity to sing it frequently. I feel that everybody sang this morning, both those who could and those who sometimes thought they couldn't. All sang with heart and soul.

Our attendance at this little country church dates back—oh, many, many years!—to when I first came into this community as a summer visitor. I soon became familiar with this song. I came to know that when this number was announced that something out of the ordinary would occur. The stranger might not notice anything unusual, but, to my eye and ear, the announcement of that hymn was greeted by an eager little stir throughout the congregation. I could sense a keen interest on the part of almost everyone. The organist seemed to pull out all the stops in preparation for what experience had taught her that number would call forth—a grand response.

I said the stranger might not feel or sense the little things that showed the eagerness of the congregation. That was the case, I think, with the stranger we had brought to church that morning. It was altogether likely that Number 268 meant nothing in particular to her. She opened her book,

found the place, but evidently she was not a singer or else was not impressed by a casual glance at the words. I think that she did not intend to sing for, as she rose to her feet, she partially closed the book. I watched her from the corner of my eye; I had a notion that she was in for a surprise.

During the first stanza, she looked around, somewhat curiously, I thought. She opened the book, looked at the music as if to say, "Well, this is something," and then began to sing. Whether she sang well or not, I do not know, nor does it matter, but she certainly sang, and with enthusiasm.

One of my many weaknesses is that of finding humor in the most unlikely, inappropriate places. I smiled to myself. "She sings," I thought, "as she has not sung for years and didn't know she could."

**D**IRECTLY ahead of me was an elderly gentleman who is quite deaf. It may be that is why he doesn't usually sing in church. But this morning he sang lustily. His little granddaughter at his side caught the spirit of the song and insistently crowded close so that she too could see the words and lift her childish voice with all the rest. Across the aisle, a gray-haired man reached for a book from the vacant pew in front of him, quickly found the place and then began to sing.

Ever since my hearing has been dulled, I find a bit of difficulty in being absolutely sure that I am on pitch, and I now use discretion and considerable caution in my vocal efforts. I  
(Continued on page 50)

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**MY** interest is in the future,  
because I am going to  
spend the rest of my life there.

—CHARLES F. KETTERING

From Ethel L. Olcott, East Orange, N. J.

✽

*Beautiful hands are those that do  
Work that is earnest and brave and true,  
Moment by moment, the long day through.*

*Beautiful feet are those that go  
On kindly ministries to and fro,  
Down lowliest way, if God wills it so.*

*Beautiful shoulders are those that bear  
Ceaseless burdens of homely care  
With patient grace and daily prayer.*

—ELLEN P. ALLERTON  
(from "Beautiful Things")

From Beverly J. Anderson, Des Moines, Iowa

✽

**T**HE place to take the true measure  
of a man is not in the darkest  
place nor in the amen corner nor in  
the cornfield, but by his own fireside.  
There he lays aside his mask and you  
may learn whether he is an imp or an  
angel, cur or king, hero or humbug.  
I care not what the world says of him,  
if his children rush to the front door  
to meet him and love's sunshine il-  
luminates the face of his wife every  
time she hears his footfall, you can  
take it for granted that he is pure, for  
his home is a heaven. He is an in-  
finitely better man than the cowardly  
little humbug who vents upon the help-  
less heads of his wife and children an  
ill nature he would inflict upon his  
fellowmen if he dared. I can forgive  
much in that fellow who would rather  
make men swear than women weep;  
who would rather have the hate of the  
whole world than the contempt of his  
wife; who would rather call anger to  
the eyes of a king than fear to the face  
of a child.—W. C. BRANN

From Mrs. Gloria Zeisler, Portland, Ore.

Some go to God in prayer  
With broken, bleeding hearts,  
Craving the peace and victory  
Which He alone imparts.  
They lay their burdens down  
On shoulders that are strong,  
Then take them back upon their own  
And carry them along!

—BARBARA RYBERG  
(from "Our Part in Prayer")

From Mrs. R. J. Bode, Troy, W. Va.

✽

How far that little candle throws his beams!  
So shines a good deed in a naughty world.  
Heaven doth with us as we with torches do;  
Not light them for themselves; for if our virtues  
Did not go forth of us, 'twere all alike  
As if we had them not.

—WILLIAM SHAKESPEARE

✽

## THINK

—International Business Machines Co. Motto

✽

### TO PARENTS

"I'll lend you for a little time  
A child of mine," He said,  
"For you to love the while she lives  
And mourn for when she's dead.  
I cannot promise she will stay,  
Since all from life return,  
But there are lessons taught down there  
I want this child to learn.  
I've looked the wide world over  
In my search for teachers true,  
And from the throngs that crowd life's lanes  
I have selected you.  
Now, will you give her all your love,  
Nor think the labor vain,  
Nor hate me when I come to call  
To take her back again?"

—Author Unknown

From Mrs. Harry C. Landis, Lititz, Pa.

**W**E ask God to forgive us for  
our evil thoughts and evil  
temper, but rarely, if ever, ask  
Him to forgive us for our sad-  
ness.

—R. W. DALE

✽

*If I had known in the morning  
How wearily all the day  
The words unkind  
Would trouble my mind  
I said when you went away,  
I had been more careful, darling,  
Nor given you needless pain,  
But we vex our own  
With look and tone,  
We might never take back again.*

*For though in the quiet evening  
You may give me the kiss of peace,  
Yet it might be  
That never for me  
The pain of the heart should cease.  
How many go forth in the morning  
Who never come home at night?  
And hearts have broken  
For harsh words spoken,  
That sorrow can never set right.*

*We have careful thoughts for the stranger,  
And smiles for the sometimes guest,  
But oft for our own  
The bitter tone,  
Though we love our own the best.  
Ah! lips with the curve impatient,  
Oh! brow with that look of scorn;  
'Twere a cruel fate  
Were the night too late  
To undo the work of the morn.*

—Author Unknown

From Mrs. Effie Stone, Los Angeles, Calif.

✽

**I**T IS easy to decide without  
thinking; it is easy to think  
and not decide; but it is hard to  
think fairly and decide courage-  
ously.—*Youth's Companion*

From Miss Ruth L. Goodwin, Albion, New York

What is your favorite quotation or bit of verse? Include source and author  
and your own name. Sorry, no items returned, and no original material used.



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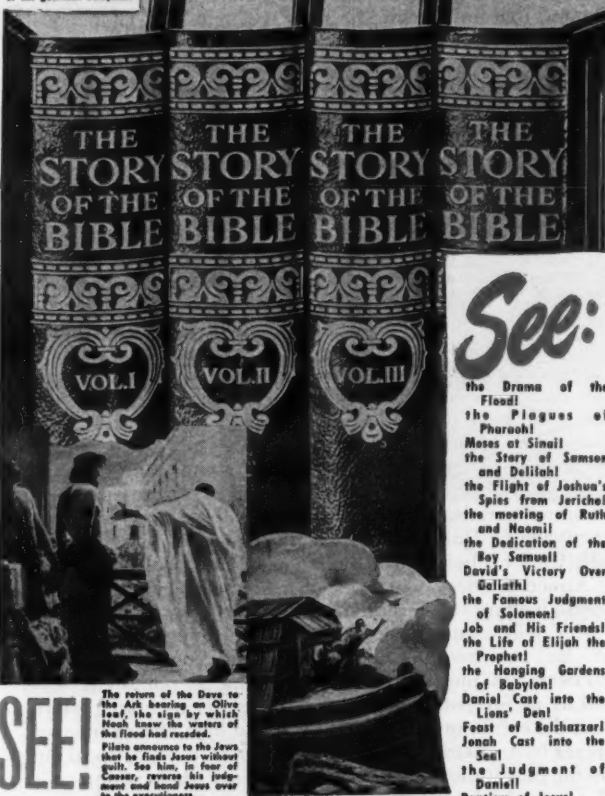
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## ● AT HOME ●

**JITTERS:** No one but General Mark Clark is heaving a sigh of relief. "The President plans to submit another nomination at a later time," White House Secretary Short announced blandly — leaving Americans with a beautiful case of Vatican jitters. The strain is telling already. In Rome, globe-girdling Cardinal Spellman let his zeal run away with his logic and told reporters that Protestant leaders overestimate the indignation of their constituents. Protestants wouldn't seriously object to a U.S. representative to the Vatican *as a state*, he was sure. (But what, may we ask, is there to discuss with the Vatican as a state? Trade agreements? Hardly! Military pacts? No. There is nothing to be discussed with the Vatican, as a state, that merits the attention of an office boy, let alone an ambassador!) Turning from Protestants, the Cardinal gave a passing "Et tu, Brute" look at American Jews. "There were no Catholic oppositions to the appointment of a U.S. Ambassador to Israel," he said. (But why should there have been? Israel has a national identity.)

There are things a good deal more important for Catholics and Protestants and Jews to be doing than waiting for Mr. Truman to drop the handkerchief, and growing more querulous by the moment. The American Catholic hierarchy — Cardinal Spellman himself, among others — insists that they did not ask for an ambassador. That being the case, everybody's jitters (the Senate's included) could be dissolved in one fell swoop: let the hierarchy repudiate any appointment whatsoever!

**BUDGET:** Let's get the bad news over with: the budget for fiscal 1953 is a whopper. The President has upped his asking price for a year of government from \$71.6 billion (fiscal '52) to \$85 billion. And to think that as late as '33 the bill was a mere \$5 billion! In 1939—the year economists use as a base when they figure how far things have gone up since—the U.S. government spent a little over \$9 billion. In that "normal" base year, government cost \$70 per man, woman and child. Next year it will cost about \$550. In fiscal '53 we crowd close to the \$99 billion

a year peak of World War II. World War I's costs hit a top of \$13 billion a year, Civil War a piddling \$1.2 billion.

**BREEZE:** We had taken about all we could stomach of the "Vote for me, everybody else is a dunderhead" political line, when we came on a statement as refreshing as a July breeze. Can't we take it for granted that anybody excited enough about his abilities to campaign for office thinks he could do an acceptable, even outstanding, job? He doesn't have to emphasize the point every hour on the hour by spattering his opponent or the opposite party. Governor Adlai Stevenson's high-minded statement was, we'll admit, campaign propaganda—but it was *good* campaigning. When the Illinois Democrat announced he would run again, he didn't throw mud. Instead, he said, "I invite the Republican party to nominate the best man it can find. No matter who loses then, the people will win."

When are we to get that kind of refreshing breeze from the higher echelons, both parties?

**UMT:** Dr. Karl T. Compton, member of the President's Commission on Universal Military Training, tried his best to reassure the House Armed Services Committee. The moral welfare of eighteen-year-old trainees will assuredly be safeguarded, he promised. More chaplains—one to every 500 men instead of one to 1000 as at present. Strict regulations against the consumption of alcoholic beverages by trainees. Fines as high as \$1000 for prostitution in the vicinity of UMT camps. No boys with police records inducted who might become bad apples in the UMT barrel.

That's all good. But there is one weak spot, and when Dr. Compton points it out, his finger wags uncomfortably close to your face and mine: *local co-operation*. Best he can say is that it will be sought. But there has been little co-operation to date from local authorities near regular army camps. Landlords have gouged service men unmercifully. Gamblers have counted the man in uniform fair prey. Good people have ignored or shunned the boy away from home.

So it all comes back to our own civilian doorstep. Not even the Army

can protect young men in uniform from the greed and indifference of old men out of uniform.

**IKE:** Ike is willing to be had. But make no mistake about it, the nomination is not to *fall* into his lap. Somebody's got to shake the tree. Senator Taft is far out ahead on delegates. But if the nomination were offered today on the basis of popular appeal, General Eisenhower would win hands down. If Ike gets the nomination, Democrats will hold a wake in Chicago, not a convention. If Mr. Taft is nominated, Democratic countenances are to be considerably more jovial. There are roughly 22 million Democrats, 18 million Republicans, 15 million independents. If the Republican candidate is to win, he must not only *hold* GOP support but capture votes from one or both of the other two divisions. Suppose that Mr. Taft is named: he would get few Democratic votes (maybe not win even all Republicans); independents would have to turn the trick for him. Ike could count on a swath of Democratic votes, most of the Republican, practically all the independent vote.

A military man in the White House? For what it's worth—the U.S. never got into a war while we had a general-President, and there have been nine.

**COALS:** TV dealt kindly with the great old man. Seventy-seven-year-old Winston Churchill could still look cherubically over the top of his underslung glasses at Congress and quip, "I did not come here to ask for money—." (He did make a three-way deal that gives Britain close to \$100 million worth of steel.) But it was like sitting in front of a fireplace, basking in the ruddy, comfortable glow of coals that once had been leaping flames. Mr. Churchill was the geography teacher capably reviewing a semester's lessons—not the crusader recruiting men's souls. He was the long-absent traveler in the household of friends, speaking softly lest he offend their whims—not the bulldog growling without fear or favor. But for a' that, he's the world's greatest living leader. We are surer-footed for his visit.

**GOATS:** It's scientifically established: some Americans are afraid to get up on their two hind legs and state their mind. What's got into us—we with the proud heritage of town meetings and open decisions openly arrived at? If we find ourselves in a group that declares black to be white, too many of us nod our heads. As an experiment, Dr. Asch of Swarthmore College mentally stampeded hundreds of crowd-conscious students. In test-units of eight, seven were prepared with





RNS PHOTO

**GRAHAM IN WASHINGTON:** Dr. Billy Graham (right) opened a revival in the nation's capital before an overflow crowd of 10,000. Among Congressional leaders who shared the platform with the evangelist were, l. to r.: Rep. O. K. Armstrong, Springfield, Mo.; Sen. Clyde R. Hoey, Shelby, N. C.; Rep. J. R. Bryson, Greenville, S. C.

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is angling for post in Eisenhower cabinet, if and when. . . Don't be surprised if Ike comes home very soon.

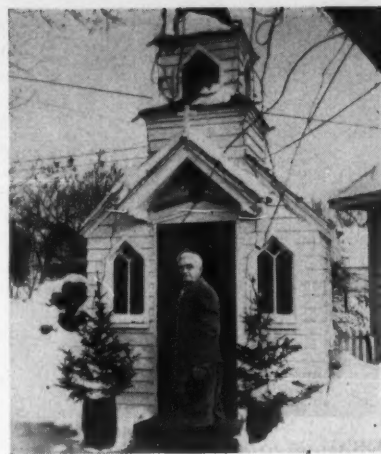
### • ABROAD •

**UBYEZH DYON:** That's the word which correctly translates into Russian what General Van Fleet meant when he said, "I am satisfied that the northern part of Korea is so badly destroyed that the Reds lack food, clothing and shelter, and the population is in a very critical condition." The General wasn't rubbing his hands in glee over the fate of soldiers and populace. It takes no dictionary to see that he meant, "I am convinced." Soviet Foreign Minister Andrei Vishinsky seized the general's remark, held it up before the United Nations Political Committee. "That's the kind of men the UN has in Korea," he said in effect. "He laughs when women and children die! He says he is satisfied." And in his vitriolic speech, Mr. Vishinsky used not the word "ubyezhdyn," but "udovletvoren," which means pleased, jumping up and down for joy, getting a terrific bang out of it.

While the war of words went on at Paris the lukewarm war continued in Korea. There was still no armistice. A truce talk has three stages: first, the two sides agree to talk. Second, they agree on what to talk about. Third, they agree on conclusions. In seven months we were no further than stage two. Casualties are down from 1200 a week to 300, true. But that's 50 to 75 killed—3000 a year.

**INDO-CHINA:** At Paris, Mr. Vishinsky had something to say more ominous than his conquest of a straw word. He stood up and bluntly accused the West of planning a war of aggression in southeast Asia, one of the most strategic areas of the world. In natural resources, it's a Fort Knox. And Mr. Vishinsky says that the West is getting ready to fight—tipoff in best Communist style that the Reds themselves are about to launch an attack. For months, diplomats have been eyeing Indo-China, scene of five years of teeter-totter conflict, with their fingers crossed. Indo-China has been till now another stalemate. But if Mr. Vishinsky's backhanded announcement means that China is ready to march, look out! Pundits have assumed that China will not swarm across the border until the Korean truce is sewed up, releasing their forces. But war is the exploitation of the unexpected.

**BURMA ROAD:** A third neighborhood war (Korea and Indo-China, the others) has taken the lives of 50,000 Burmese in three years, Communist vs. anti-Communist. The government is



RNS PHOTO

**BACKYARD CHURCH:** Charles Walensky, 84-year-old Methodist, stands at the door of the miniature church he built in the backyard of his Waterloo, Iowa, home. It measures 6 by 8 feet; steeple is 16 ft. high. It has four pews, each seating one person, and an electric organ. A marriage and a baptism have already been performed there.

trying to play impartial referee—as if two equally mischievous boys were loose in the parlor, instead of one murderer. Burma's two great supply routes lead east and west. One of them, the expensive and now overgrown Stilwell Road that links Burma and India, couldn't be traversed in anything lower than a helicopter. If Burma were invaded, it would be impossible for India to rush help (assuming Mr. Nehru wanted to). The other supply route is the famous Burma road. That one is in good condition—no super turnpike, but capable of channeling an army. The good road ties Burma not to freedom but to slavery; not to India but China. If the Reds, now concentrating in southern China, make a dash for Burma, it will be, ironically, over the fabulous highway that the U.S. helped to make smooth.

**TRADE:** Allies, as totally as enemies, can batter a country's economy. Take Japan and Britain. They are friends, but Britain is losing business to the land of the Rising Sun and there's not much she can do about it. Premier Yoshida has given his word to Mr. Dulles that peace with China, if one can be had, will be signed with the Nationalists, not the Reds. Which means no Japanese trade in either direction with Mao's vast China mainland. For Britain, that's bad.

If Japan is to gain economic independence, she must be able to buy and sell. A country is at the mercy of suppliers and customers alike. Russia, angling to supply Japan, is offering

coking coal for half the American price. It's like thick sandwiches on opening day at a new eatery. When you're hooked, the sandwiches thin out; you don't get something for nothing. At Russian hands, you may not even get something for something. It wouldn't be easy for Japan to hunt a new "restaurant"; she would disrupt balances of trade from San Salvador to Singapore if she tried. That's the supply side of the picture. The other is selling, equally sensitive.

If Japan can't sell to China, she must sell elsewhere. Her markets now are Southeast Asia, Africa and South America—in all of which places she is running into British salesmen, grabbing their customers. Britain is caught between the dollar and a deep-blue funk.

**NEW:** Italy snatched Libya from Turkey in 1912. Mussolini poured a torrent of *lire* into the Arizona-like land, hoping to attract some of the too-many homeland Italians. Few of them went. Those who did were not empire builders. In 1943, with Rommel done for, the British took over Libya's one million inhabitants, nomads except those who lived in the fertile strip along the Mediterranean. Now Libya is an independent wobbly nation—created by the United Nations. The people are poor, uneducated. Only a few years ago, there was a grand total of seventy schoolteachers in the whole country (900 now if you count everybody with a fourth-grade education). Ninety per cent of the populace can neither read nor write, and not more than twenty-five persons are college graduates. There are no "native" doctors or nurses.

King Idris I sits on a shaky throne at latitudes and longitudes highly explosive.

## • CHURCH NEWS •

**TEACHERS:** An orchid to Union Theological Seminary for offering a summer seminar, "Christian Foundations for High School Teaching" (with a parallel course for college teachers). Everybody and his brother has been trying to get religion into the schools where it, an indisputable part of life, belongs. Someone must eventually find the formula for doing it in conformity with American tradition and law. Meanwhile, Union proposes to get religion into school *teachers!* Not that Christian teachers will go to their classrooms with the zeal of shouting evangelists. But they'll take *something*. When a teacher is practicing her faith, the student knows it. By her attitudes, her personality, the slant of her eyebrows on a dismal Monday morning—her class knows.

**BIBLES:** These days you can find just about anything in a super market except a dozing tabby. Kings, a chain in New Jersey, decided the times called for putting Bibles as well as broccoli in stock. Joe Bildner, president, figured that if customers need anything in these days of international turmoil (and high grocery bills!) it is the comfort and inspiration of Holy Scripture. He hunted around until he found the edition he wanted (thirty-five-cent Pocket Bible) marked it down to a quarter, and stocked a supply on a shelf. He's not sure whether the Bible will be a regular item—and therein lies our sermon-of-the-month. "It's a super market's job to supply the things that people want and need," he said. "If folks keep on buying it, we'll keep stocking it." Churchgoers tend to enrage easily. We protest at the top of our lungs. We deplore, decry, disapprove. But we're light on positive action. We don't back the people who are trying to clean up government. We don't support the good radio and TV programs by our encouragement. We don't applaud the best books and motion pictures and magazines at the box office where it means something.

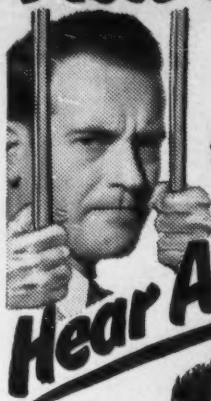
And over in Jersey, a super marketeer says, "If folks keep on buying it, we'll keep stocking it."

**MIXED:** Parents, Catholic and Protestant, are in for a surprise. For all the attention given to the evils of mixed marriages in recent years, young people are not convinced. A Gallup Poll asked Protestants and Catholics, "Do you think two young people in love who are of different religious faiths should get married or not?" In the 21-29 age group, 65 per cent said they should, 25 per cent that they should not. Even the older folks—50 years old and more—were 47 per cent in favor of the marriage. Young people were more optimistic than oldsters about the success of the marriage—46 per cent gave it a good chance of succeeding. Significantly, more Catholics than Protestants thought mixed marriages were acceptable. An independent survey was made of students at four Midwestern Roman Catholic colleges. Other things being equal, 54 per cent of the men and 60 per cent of the girls said they would be willing to try a mixed marriage. Only 3.5 per cent of the Catholic students said that if they were a partner in a mixed marriage, they would give up their own faith, if necessary, to make it succeed.

Food for thought a-plenty!

**CO:** We don't go along with the California judge who denied citizenship to a young Canadian conscientious objector. We don't pretend to understand the thought processes of some CO's we

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**NAVY TO MINISTRY:** Six men aboard the submarine tender *USS Sperry* plan to become ministers after release from active duty. They are shown with their chaplain, Lt. Cmdr. Charles W. Ackley, San Diego, as he reads from the Bible. *Standing, l. to r.: Robert N. Spivey, San Diego; Frank E. Thompson, National City, Calif.; Clifford R. Sauls, San Diego; Roy O. Holder, Jr., Pampa, Texas. Kneeling, left of Chaplain Ackley: Billy B. Bargar; right: Christopher Young.*

have known, much less those of this one, Arthur C. Jost. But we don't think CO's lack courage. It's far less complicated to go to war than to take the treatment many of them have faced in our land which is supposed to respect a man's convictions. Judge Shepard doubts Mr. Yost's attachment to the principles of the U.S. Constitution. We don't. A subversive finds it easier to hide behind a law, subscribe to anything, swear to any oath, than to launch a "Yes, but—" objection. However, if Mr. Yost said what Judge Shepard quoted him as saying, we think he's a confused young man who had better be taking another look at his philosophy. "This is a man," wrote the judge in his opinion, "who stated from the witness stand that he would not defend his infant child from the murderous attack of a ruffian but would, in such a case, 'call the authorities.'"

To us, that is precisely the point at which conscientious objection breaks down. Somebody has to do the dirty work. Somebody has to *be* the authorities.

**LEANING:** The Georgia Senate had a pork-barrel-shaking hymnsing to open a session the other day. A visiting preacher brought along three strong voices to help out, and the senators opened their mouths and let the music roll. Capitol workers wondering what was going on, poked their heads out of their offices when "Leaning on the

Everlasting Arms" came up from the Senate chamber with all the force of a winter hurricane—then another hymn, sweeter this time, with more harmony, "Oh, How I Love Jesus."

We wonder if Governor Herman Talmage was looking out one of those office doorways with the rest of the hired hands? Too bad they didn't sing "Christian, Rise and Act Thy Creed"—just in case.

**IN BRIEF:** Nice to hear that there's one church in New York that *refused* a million dollars for its property. . . . 90% of the population of Great Britain do not regularly attend church. . . . The American Legion has started a campaign to encourage weekly church attendance, daily prayer, religious training of youth; we're for it! . . . In past four years, Methodist Church has spent more than \$25 million in overseas missionary work. . . . Harrison, N. Y., has sent tax bills to four churches. . . . Roman Catholics in England and Wales increased by 25,000 in past year. . . . Schools in Grand Rapids are keeping Tuesday nights free for church use. . . . NPA turned down 301 out of 374 applications for church construction permits for first quarter of '52; it approved 26 out of 60 Catholic applications, 38 out of 227 Protestant, and four out of 14 Jewish. . . . Teenagers in Eau Claire, Wis., on their own initiative began holding pre-school interdenominational religious services;

and kids are not interested in God, some people have the temerity to insist! . . . Police stopped Salvation Army relief team giving out 600 bowls of soup a day to Papozze, Italy refugees, told them Pontifical Commission would do the job. . . . Louisiana Knights of Columbus want plaque giving Ten Commandments in every state school—state to pay for same. . . . "One Great Hour of Sharing," March 16-23, sets goal for reconstruction and relief overseas at \$6 million. . . . U.S. chaplains are converting hundreds of Red prisoners. . . . U.S. postage stamp to commemorate printing of Gutenberg Bible comes out this year. . . . Rev. Joseph Clinton Anderson of Pittsburgh (African M. E. Church) has retired at 90 after 64 years in ministry.

## • TEMPERANCE •

**MAUDLIN MOTORISTS:** It got our dander up to read the newspaper ad offering a "Travel Bar." The outfit contains, and we quote: "A cork ice container (keeps ice 4 hours), 4 plastic hiball glasses, 2 glass jiggers, 1 plastic mixing spoon. Space for 1 soda bottle and 1 liquor bottle." It's all done up in a leatherette case. "Perfect," the ad says, "for car, train or plane." Talk about an accessory before the fact! No wonder the country is badgered with drunken drivers, when newspapers will print suggestions for a take-along bar! If there is any conveyance in which a travel bar should *not* travel, it is an automobile!

We wonder how the maker of this catastrophe kit would like to meet one of his customers on the highway.

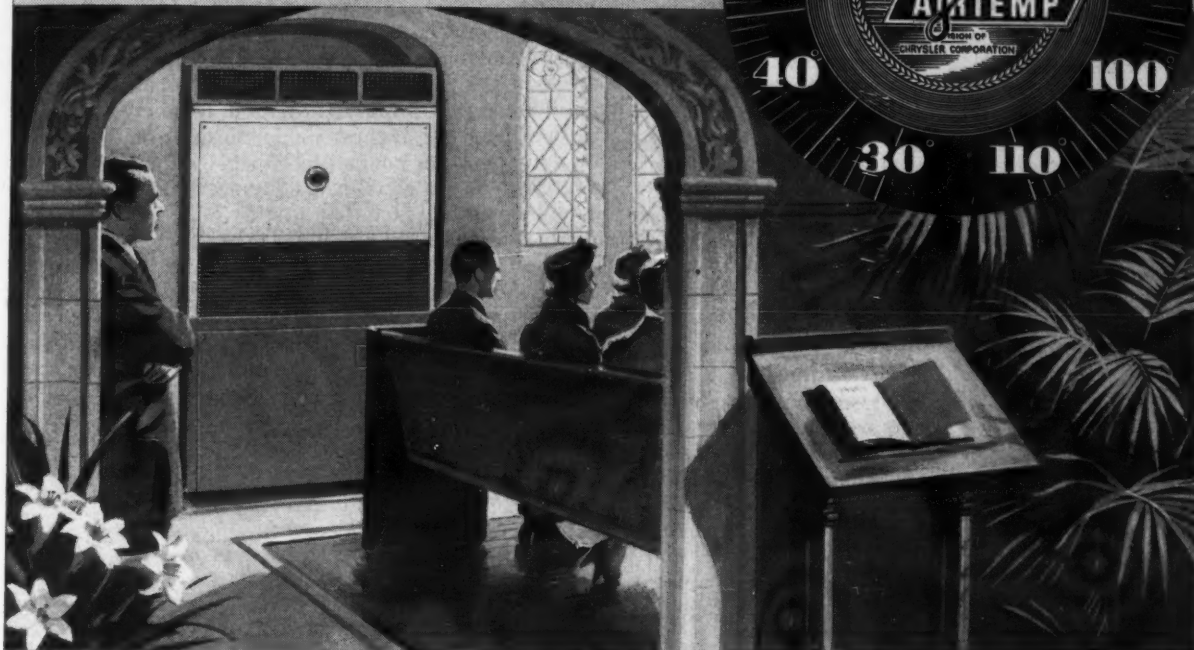
**WORRIED:** Each year about this time, the advertising boys start watching the legislative hopper. They know that if the Drys run true to form, a bill or bills seeking the banning of interstate propagandizing of alcoholic beverages, will be introduced. They pretend that it's all one big joke. But they're worried. One of their spokesmen says, "You can bet that all forces of the ad field will be in Washington fighting any possible bit of victory for them [the Drys]—on the theory that an inch this year may mean a yard next year."

This might be a good place to throw in the information that the WCTU in the last year had 981 more local units than the year before. Membership has soared—and this when total abstinence is supposed to be no more popular than arthritis. There are now about 400,000 of the fighting ladies (and their youth affiliates) in 10,000 state, district, county, and local groups. Net membership gain for the year, 37,836. Those figures will start the ad boys to gnawing on what's left of their fingernails.

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# Editorially Speaking...

## ● SPENDING TOWARD ECONOMIC COLLAPSE?

**T**HERE are few complete isolationists left in the United States. Surely we all know now that, since the close of World War II, the geography of distance has been destroyed and physically if not economically, politically and spiritually, this is one world.

Unfortunately not all are free and those who are not are a menace to themselves as well as to the rest of us. It all reduces to the tragic pattern of accidents on the road where safe drivers are no longer safe. You may be on the right side and exactly where you belong, but coming over the brow of the hill is some "Wrong Way Corrigan" who, with or without (and generally with) the assistance of alcohol, is burning up the highway. Thus it is that the safe and the unsafe, the secure and the insecure, the sober and the drunk, burn together.

But internationally what are we to do about the principle? Or can anything be done? Since we are one of another—inevitably that—what can the United States contribute in order that we be hopefully rather than hopelessly and helplessly one of another? Well, we have been contributing "plenty"—in dollars, multiplied billions. I submit that right now the United States of America must strike a balance on aid that we can afford to contribute to Europe, to world security, and an enduring peace. The best brains of the nation must be called in to strike this balance. Somewhere there is an end to our spending economy and we had better discover it in advance of hurtling over the brink. Every day rising prices and inflation increase the cost of our own defense program and of the free world's rearmament. One of our soundest economists said recently that continuation of our present pace in spending will bring the United States of America to economic collapse within four years.

The facts that the average American is steadily and daily more conscious of, justify only one conclusion—strike a balance and then spend and live accordingly.

## ● CRISIS IN KOREA

**T**HE growing problem in Korea, a problem of tragic proportions for the United States of America, is the steadily increasing strength of Red China in the air. When this war began—a war still designated as "police action" by the Pentagon—the "UN," which in Korea (and make no mistake about that!) is the United States, had complete command of the air. This fact alone saved us from the "annihilation" promised by the Reds. Today, however, numerically, and in aircraft concentration, superiority has passed from us.

According to reports released to the American public, we still control the overall situation. Our vastly superior personnel, with superior equipment in some par-

ticulars at least, has made this possible. With twenty planes against seventy, and often at a ratio of five and even ten to one, American pilots send the foe in hurried and often disorganized flight to his bases north of the Yalu River. But how long will even this superiority continue? Before the middle of December, a United Press dispatch announced that 1,300 UN airplanes, nearly all of them American, had been lost and that, of these, more than 580 had been destroyed in combat. Enemy ground fire at planes spotting troops or bombing supply lines had been the biggest single cause of our losses. Now our loss rates compel us to send a minimum of seventy-five planes a month, of all types, to the Far East.

Ominous is the fact that to this hour Russia has directly committed not a single man or one dollar to the Korean "incident." Along the Iron Curtain across Europe and Asia, while we spend money and expend manpower, Russia spends and expends her Satellites.

Every day the folly and costs of our Asiatic blunders become more apparent. A multitude of us are convinced that, had we applied, even in part, the principles of our European program to the Far East, there would have been no Korean "police action."

## ● "HOW DID YOU DIE?"

**A**FTER the recent municipal campaign in Philadelphia, the defeated candidate for Mayor received the following from one of his friends:

### TO THE VICTORS AND THE VANQUISHED

Now the hurly-burly's done  
And the battle's lost and won,  
We hope you'll take your smiles and tears  
And bury them with yesteryear's.

For those who lost have not lost all,  
And those who won will one day fall;  
The ways of fate are unbeknown,  
Except that death takes everyone.

Comforting philosophy it is. Or is it? At any rate there is sound truth in the "poem."

A distinguished business man and patron of the arts, who was both mentally alert and reasonably active physically at ninety-five, once said: "I never reminisce!" That was his answer to the question, "How do you explain your long life and continuing youthful outlook upon life?" He didn't live in the past. He buried or lived beyond his "smiles and tears." And finally, with the ways of fate "unbeknown," true it is that "death takes everyone."

Another has said: "It isn't the fact that you're dead that counts, but only—how did you die?"

*Daniel A. Poling*  
EDITOR OF CHRISTIAN HERALD

# WHAT'S THE 'VOICE' SAYING ABOUT RELIGION?

An inside look at the strength and weaknesses  
of the religious aspect of this important effort  
to tell the world about the American way of life

By ROLAND E. WOLSELEY

**W**HAT the world hears about religion through the Voice of America must give listeners little understanding of the fact that our country has its roots in religious belief. The place of religion in the broadcasts of VOA, showplace of democracy, while extensive, is comparatively feeble. Whereas our religious faith is one of the strongest timbers undergirding our democratic way of life, it is treated mainly as a curious piece of American folklore.

These are the conclusions this reporter reached after study of the scripts, interviews with VOA personnel, and visits to the New York offices. The Voice has long taken a drubbing from critics of its philosophy and particularly of its handling of religion. I went to see for myself.

To understand what is wrong, one must first know what VOA is and how it handles religious programming. "The Voice of America" is simply the popular name for one of the areas of work of the International Information Administration, semi-independent agency under Secretary of State Acheson and bossed by Dr. Wilson Compton, former president of Washington State College. Heading the Office of International Broadcasting (legal designation for the Voice) is Foy D. Kohler, an expert on Russia and former charge d'affaires in

Moscow. There are three assistant chiefs. One of them, Edwin Kretzmann, is a Missouri-Synod Lutheran and from a family of five ministers.

The Voice has headquarters in both New York and Washington. Thirty-eight transmitters—on both coasts and in the Midwest—have power ranges of from 50,000 to 200,000 watts. Other broadcast operations, for relay, are in many other countries.

Programs of three general types are aimed in 46 different languages at areas having a potential audience of 300,000,000. They may be news, music, and features and analyses, with the latter constituting more than half the content. Evidence that the programs are heard is plentiful; among the proofs are the average 35,000 letters a month received from listeners.

VOA explains its purpose thus:

**T**HROUGH the medium of radio, the Voice of America works for the attainment of the foreign policy objectives of the United States by presenting a true picture of American aims, by creating psychological strength and resistance to Soviet imperialism, by counteracting anti-American slanders and by exposing the fraud of international communism. In the words of Public Law 402, its purpose is 'to promote the better understanding of the

United States among the peoples of the world and to strengthen international relations.'

**R**ELIGION enters officially into all this in two ways: through a religious consultant group consisting of representatives of three major faiths, and through a director of religious programming in New York who coordinates the religious material.

This representative group or panel, at the time this article was written, consisted of Dr. A. J. McCartney, as consultant; Isaac Franck (Jewish); Msgr. Thomas McCarthy (Roman Catholic); and Dr. Edward H. Pruden (Protestant). With representatives from various offices of the State Department, the panel members discuss matters of policy, as Dr. McCartney describes it, "in the area of broadcasting where any religious content is concerned" as well as in other areas. The conferences, which at times last a day, occur at least monthly.

The panel's policy views are made known to Roger Lyons, the director of programming, in New York. The re-



J. C. Penney

LINES OF A LAYMAN

## THE PRIVILEGE OF BEING AMERICAN



I AM concerned, as I know you are, too, with the fact that many of us are losing sight of what I call the main road of American progress—the exercising of individual initiative, the assuming of individual responsibility. We have let ourselves stray a long way on a side road, by gradually, almost imperceptibly, relinquishing our privilege to do a job for ourselves.

Maybe it seems strange to you, my using the word “privilege” in such a sense. Privilege, to most people, means something-for-nothing, an unearned advantage. I use “privilege” in the sense of opportunity to fulfill one’s destiny, to increase one’s stature as a human being, to produce. That is what I call our special American privilege. And that is the one we must fight to keep.

If every one of us reading these lines should resolve that, from this day forward, he would be the master of his own life as an American individual—if every one of us should resolve he would let no opportunity pass to assert his independent right to remain free—that would be a big step forward.

One way we have done less than our best is with our young people. These young Americans are today better housed, better clothed, fed and educated than ever before in history. But we have not shown them clearly enough how great a privilege it is to be an American—we have not made them understand the character-building virtues of depending on their own effort and determination.

ligion “desk” there is one of several in a large office at 251 W. 57th Street. While its programs use the impressive broadcasting equipment in those parts of a half dozen buildings occupied by the Department of State in that area, coordination of the religious broadcasting is the responsibility only of the religion desk. On one side of the actual desk sits Mr. Lyons and on the other his editorial aide, Miss Janet Conery. Because the Washington panel meets only once a month and has more on its docket than radio, whereas the New York desk does nothing but religious radio all day, it is the New York office that is the key to understanding what the VOA is telling the world about our religion.

Considering the fact that VOA has about 2000 employees (1600 in the U. S.) busy sending out as many as 125 separate programs totaling fifty program-hours and 400,000 words daily, the two-person desk seems inadequate. It is no less adequate, however, than the labor and certain other special desks in the same long room. Mr. Lyons and Miss Conery, obviously, could get more done if they had more staff. In the sense that idealism can be equated with religion (which the VOA people do constantly) there is more religion in the program than may appear evident from knowledge of the staff organization. As Mr. Lyon says:

“There are a large number of people at the various language desks and in other departments who have had extensive theological training, or who have studied the religious sensibilities of the country to which programs in their languages are beamed . . . It is assumed that their knowledge of religious sensibilities in their areas is greater than that of the religion desk. The religion desk does initiate a number of program ideas, conducts a few interviews, initiates scripts for general usage. But each language desk deals with its local problems in its own way with its own personnel. It goes without saying that they are very much aware of and concerned about the treatment of religion, even when problems of politics, mixed religions, etc., may make it impossible for them to treat religion directly and fully.”

MR. LYONS, in whom so much responsibility rests, is of the Jewish faith. After getting his first degree at Hamilton College, he did graduate work in philosophy at Columbia and in Zurich. While at Columbia he took courses in religion at Union Theological Seminary. He has been in commercial and government radio work, as announcer for WOR, CBS, and NBC, and as announcer, producer, special-events officer and at his present government post from 1942 to the present. He started

the work he now does when the job was created in the summer of 1950; only since then has religion had its own coordinator.

He puts his philosophy about the religion desk in these words:

“Insofar as it presents the picture of religion in the United States, the Voice reports the facts and gives samples of religious life as they occur in the churches and in related religious activities. The Voice finds, however, that religious programming is most effective where it can demonstrate practically and in a human way Christian charity, religious freedom and the co-operation of different racial groups and different faiths . . . to have effective religious programs, we must learn to see ourselves as our international audience sees us.”

This attitude is not that of the religionist involved in the battles now going on in the U. S. between modernist and fundamentalist or between certain denominations on the one hand and certain ecumenical groups on the other. Mr. Lyons is, and believes he must be, neutral. VOA’s neutrality ought, however, to be that of the earnest believer in the relevance of religion to the national scene, never one of indifference to it. The neutrality of the Voice could well lean a little more toward benevolent concern, and a little away from the detached attitude of the theorist who has no stake in the issue.

Presenting a true picture of religion is not simple, any more than is the presentation of a true picture of any other aspect of American life. Dr. Leonard W. Doob of Yale, a careful scholar of propaganda methods, analyzes the difficulty in the November, 1951, *United Nations World*, where he explains the conflict over so basic a matter as how to tell the truth. The strategy of truth—the mirror approach—attempts to reflect reality about this country, in hope of correcting misinformation and of being convincing. Opponents of that policy say that truth is relative and that it cannot be fully imparted by a 15-minute broadcast. These opponents advocate a *best-foot-forward policy*. Mr. Lyon appears to lean toward the latter.

Specifically, then, what is broadcast about religion, whether in entire programs or as fragmentary parts of others? How much time is devoted to the subject, when, and to which countries? The second question is more easily disposed of than the first because the answer is now known. A staff of two on the religion desk cannot keep track of percentages or time totals; it has more important duties. The VOA program schedules are complex. Those for a

(Continued on page 59)



# MISS MATILDA'S *Lily*

She was "fed-up" with her Sunday school class—  
but then she found the blossom in the desert . . .

By RUTH C. IKERMAN

ILLUSTRATOR: ISABEL DAWSON

**M**ISS Matilda had taught a church school class for nearly as long as anybody could remember. But she was grim the morning I encountered her on the church steps in our California springtime sunshine.

"I'm so tired I could drop," she told me. "My class was filled with the spirit of the devil himself this morning. This is absolutely the *last* year anybody talks me into teaching a class. I'm completely fed up!"

It was so near Sunday noon dinner time, and such an expression sounded so out of place coming from Miss Matilda, that I had to laugh out loud. "What you mean is you are *not* fed up. You're just hungry. Everything always looks better after you have had something to eat."

She shook her head so vigorously that one of the pink roses on her blue hat nearly fell off the wobbly brim. On impulse I said, "We're heading for the desert. Come along with us, if you think you can wait an hour or so before getting a bite to eat."

Usually she declined all such invitations. Her Sunday afternoon schedule called for letter writing to innumerable nephews and nieces. Then she had to take time to read the book she was preparing for her club's book review, because Monday morning would find her back at her bookkeeping desk in the same office where she had worked for thirty-five years.

Surprisingly she said, "Well, if you are sure you really want me, I'd like to go."

Gingerly she got into the back seat of our car, carefully straightened her suit skirt, crossed her gloved hands and sat primly beside her stack of church teaching literature and her study Bible. We joined the caravan of automobiles sleekly gliding over the swift highway down toward the desert.

Plainly very few had spent any time in any church that morning, judging by the elaborately casual sports clothes in the adjoining cars. It was a revelation to Miss Matilda. As the miles fell behind us and the good warm sun beamed through the windows of the car, (Continued on page 98)





Cherry picking is a family job. Right: Young worker checks his pay card.

## HOW ONE TOWN LICKED THE MIGRANT PROBLEM

Trouble was brewing in Sturgeon Bay—  
until folks got together and stopped it

By LOUISA R. SHOTWELL

**"I**F YOU had walked down the main street three or four years ago, you would have seen signs like this in restaurant windows: *For Whites Only—Negroes and Mexicans Not Admitted*. Today you can't find a one. Go into any of those places and you'll see customers of all colors." Mayor Stanley Greene of Sturgeon Bay, Wisconsin, looked at me across his grocery counter. The mayor would be the last person to say that he is personally responsible for the change that has come about in his community. But, being an honest man, neither would he look me straight in the eye and

deny that he has had any part in the transformation.

Sturgeon Bay's problem was tied to cherries. The area which lies half-way up a Wisconsin peninsula jutting sixty miles into Lake Michigan grows the most and best tart red cherries in the country. At least, that's what they say in Sturgeon Bay, and when you taste their cherry pie you don't feel like arguing. Along with fishing, shipbuilding and vacationers, cherry orchards make up the backbone of the economy of Kewaunee and Door Counties. For six weeks in the summer, the picking of some 20,000 tons

of cherries takes a lot of nimble fingers.

Back in the twenties Boy and Girl Scout cherry-picking camps were set up by some imaginative growers. Along in the thirties came truckloads of workers from industrial centers in Wisconsin to do the job. But when this labor source was absorbed by defense plants during the war years, Jamaicans, Bahamans and Mexicans were imported.

It was four years ago that the first great influx of Texas-Mexican families came to Sturgeon Bay. Following the crops, they came north as early as April, after stopping in Illinois to harvest asparagus and in southern Wisconsin for onion, carrots and sugar beets. From early July to mid-August the peninsula cherries attracted them. After that it would be Indiana or Ohio for tomatoes, a pause in Arkansas for cotton, and back to Texas in late November for the winter vegetable harvest.

As the migrants began to roll into town in their broken-down carts jammed with chattels and children—or, more often, in jam-packed crew leaders' trucks—Sturgeon Bay grew





uneasy. A community that had never before bothered its head about race one way or the other, suddenly became aware of a thriving fever of prejudice.

Truckloads of weary men, women and children found filling stations with locked rest rooms. The owners' argument made sense in a shabby sort of way: Why let the place be raided by a mob who wouldn't buy anything?

**C**HERRY pickers walking down the street began finding the unmistakable signs in restaurant windows. Town talk built up. Shiftless . . . here today, gone in six weeks . . . ragamuffin families . . . unsightly camps . . . you couldn't even understand the gibberish they spoke! . . .

Then some of the church people caught their breath in dismay. What was happening to their town? Why prate of democracy and brotherhood, only to fail miserably when the time came for works instead of words? They tried to visualize how the problem looked from the other side of Sturgeon Bay's neatly starched window curtains. What kind of life was this, towns-

folk began to wonder, shuffled from one end of the country to the other? For the children big enough, they found out, it meant a constant scramble to fill cherry pails at twenty cents a filling. For those whose bodies just weren't tall enough to reach, who weren't old enough to climb a ladder, whose hands were yet too little, it meant aimless wandering around the orchards.

What kind of life was it for the older folks? Hard work, yes, but more than that. Didn't they need recreation, community ties, a sense of belonging somewhere — even if for only six weeks?

"Shiftless!" the town had said. "I'm thinking it would take a lot of gumption to chase all over to make a living!" somebody put it.

Mrs. Don Reynolds, whose husband heads a company owning some 1200 acres of cherry trees and three can-



Lilia Curti, of the Home Missions Council, chats with a young migrant worker in Spanish, native tongue of the small-size breadwinner.



Conferring on migrant problems: (l. to r.) Della Cross, supervisor of Harvester group; Mayor Stanley Greene of Sturgeon Bay; Alice Reynolds; Miss Curti. This conference was held in Miss Reynolds' sparkling kitchen. Right: A Council group, their car, and migrant children.



Below: Council activities. Left: A Mexican migrant is taught English. Center: HMC girls make family visits and

counsel mothers on baby care. Right: Coloring books are distributed at Council's day nursery for migrant youngsters.



neries, brought the tension out into the open at a meeting of local Council of Church Women. "Prejudice goes with fear and guilty consciences," she said bluntly, and asked, "What are we going to do about it?"

The first thing the ladies did was to name Mrs. Reynolds chairman of the Migrant Committee.

With the added endorsement of the Council of Churches, the group went to work. For guidance they called in the Rev. Ellis Marshburn, supervisor of migrant work for the Midwest under the National Council of Churches.

Things began happening. Mr. Marshburn sent a member of his staff to work with the Spanish-speaking children. Lilia Curti found in her new classes under the cherry trees some of the same youngsters she had taught in asparagus fields down in Rochelle, Illinois, a few weeks earlier. And the Committee was getting ideas. People were relieved to find that they could do something constructive. What about holding open house in the evenings for migrant teen-agers and adults? Why couldn't they use the skating rink fieldhouse.

That's where the Mayor came in. Of course they had to get permission, and he realized that a lot of taxpayers were going to have something to say about use of public facilities by church groups for nonresidents. Those restaurant owners, for example. So he had a long talk with Miss Alice Reynolds,

the kind of citizen any mayor is grateful for.

His eyes twinkled as he told me, "I wish you could know Alice. She's got ideas that are sometimes hard to take, but she knows how to get things done. Nobody can talk her down, either. Well, she pulled no punches in saying that it was high time I had a Mayor's Committee to sponsor this field-house business and kind of pull together all these goodwill efforts. So that's what I did."

**T**HE Mayor's Committee dipped into a wide range of community activities for its members. There were representatives from the Lions' and Rotary Clubs, from the Chamber of Commerce, the regional library, and the various faiths. The town began to buzz. Surprisingly, this thing was fun!

The buzzing brought results. I had seen for myself, the night before at the field house. After being courteously and expertly beaten at checkers by Spanish Lupe Postamento and at dominoes by three Bahamans who had British accents, I was about ready to credit these national strains with an uncanny game-playing facility I knew nothing of! There was no doubt that this was a community project. The atmosphere was easy and friendly as hostesses played records and moved from group to group with soft drinks.

And the school under the cherry trees had gone over so well that more

helpers were asked for the second year. The Migrant Committee agreed to help with expenses. Lilia Curti came back, bringing with her five volunteers. Della Cross, chosen to supervise the crew, came equipped with her "Harvester," which is one of ten mobile units serving migrant families in twenty-five states under the National Council of Churches' Home Missions Division. This station wagon with its movie projector and screen, balls and bats and table games, and portable organ and folding altar circulates through the cherry orchards.

Della Cross, twenty-four, dark-haired and gray-eyed, demure and capable, was grateful she had stayed out of Phillips University for a year to teach in a one-room rural school in her home country in Oklahoma. Experience there with thirty Anglo-Mexican and Indian children stood her in good stead now as she helped her staff set up classes in the three R's (one was religion).

Three of her staff came from the Evangelical and United Brethren Church. Janet Nafe of Pierson, Iowa, had taught fourth grade for three years. Carol Passow of Dodge, Wisconsin, who had just finished college, would begin teaching home economics in the fall. And Ester Granger of Quiche, Guatemala, was to return as a missionary to her native land when she finished nursing school. These three did more than use their formal training during school hours; they shared themselves in the evenings playing circle games with the smaller children and "Red Rover" and "Too Late for Supper" with the teen-agers. As darkness came on, parents gathered to close the day with group singing and prayer.

Della is quick to say that the community has played a big part. "The help we've had has been wonderful. Each of six churches took a different camp, and every week showed movies and held rummage sales at selling prices that barely covered the reconditioning cost. One minister gave up his car for six weeks to help with transportation. And the people of Sturgeon Bay have come to see that the migrants are like themselves, with the same desire to give their children opportunity for healthy, wholesome development."

So that was the story. I had heard it in the tiny grocery store where Della had taken me to find the Mayor. He was thoughtful as Della finished speaking. "There's a lot more we need to do," he said. "We ought to see about public rest rooms for migrants."

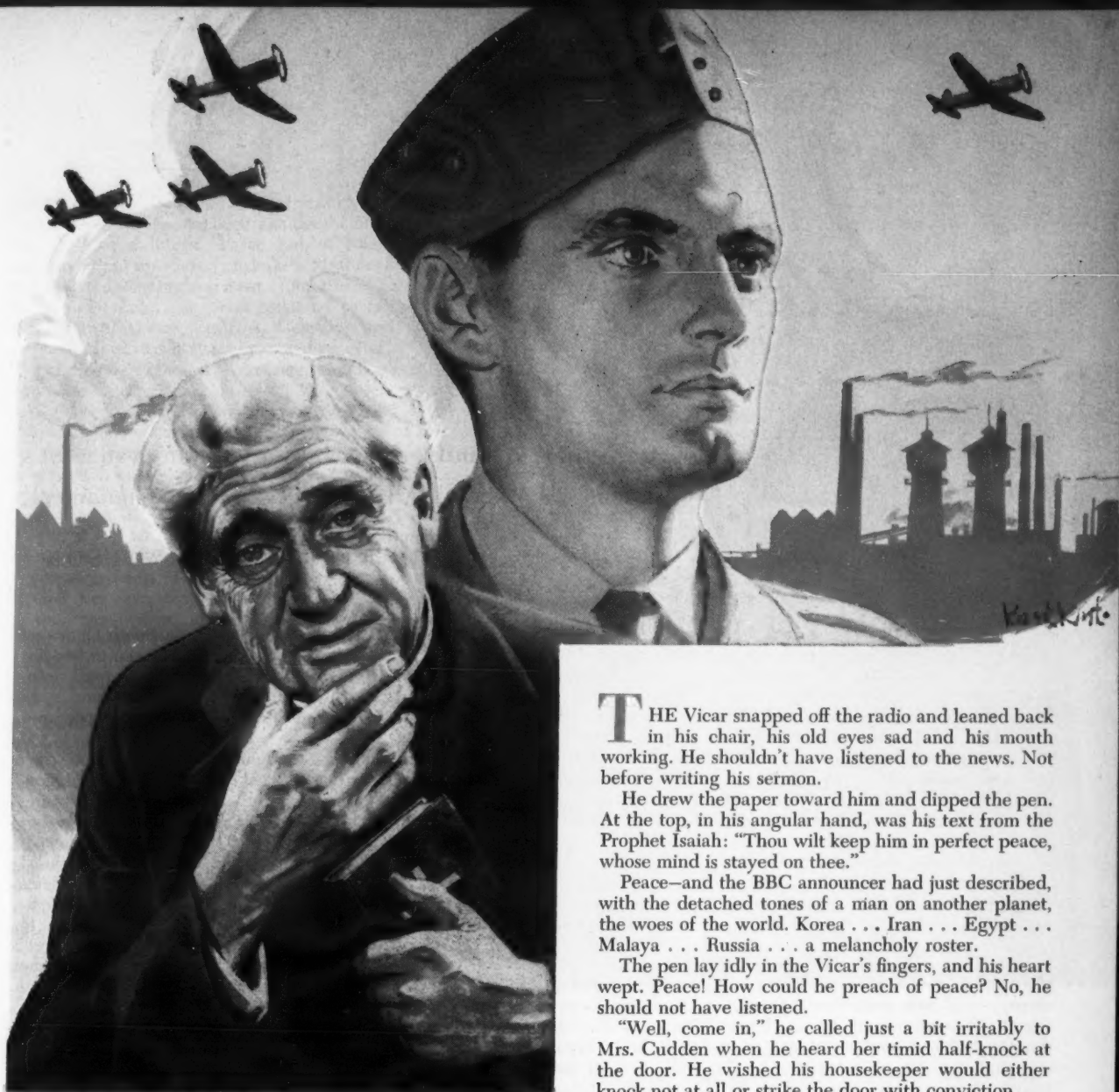
"And what brought down those restaurant signs?" I persisted.

"Oh, those," answered the Mayor. "Well, they just came down, one by one."  
(Continued on page 53)

## TEN COMMANDMENTS FOR CHURCH-GOERS

1. Thou shalt recognize that church-going is a fine art which demands the best preparations of which thou art capable.
2. Thou shalt go to church regularly, for a prescription cannot do thee much good nor be effective if taken only once a year.
3. Thou shalt get in condition for Sunday by refraining from late hours and activities that clash with the will of God during the week, especially on Saturday night.
4. Thou shalt go to church in a relaxed state of body and mind, for the absence of tension is a primary requisite to successful worship.
5. Thou shalt remember that worship in church is not a gloomy exercise, therefore go in a spirit of enjoyment, radiant and happy to enjoy thy religion.
6. Thou shalt sit relaxed in thy pew, for the power of God cannot come to thy personality when thou art rigid and full of tensions.
7. Thou shalt not bring thy problems to church, for six days are sufficient for thee to think upon thy problems, but the church service giveth thee a supreme opportunity to let the peace of God bring thee insight for thy intellectual processes.
8. Thou shalt not bring ill will to church, for the flow of spiritual power is effectively blocked by harboring a grudge against thy neighbor.
9. Thou shalt practice the art of spiritual contemplation by the daily use of Scripture reading and prayer so that thou be not a stranger to the God whose Presence thou canst enter in the Sanctuary.
10. Thou shalt go to church expectantly, for great things have happened to those who worship in spirit and truth—and the spiritual miracle can happen unto thee according to thy faith.

—BENJAMIN F. SWARTZ



# FOREVER Unconquered

By HELEN DEAN FISH

ILLUSTRATOR: KURT KINT

MARCH 1952

**T**HE Vicar snapped off the radio and leaned back in his chair, his old eyes sad and his mouth working. He shouldn't have listened to the news. Not before writing his sermon.

He drew the paper toward him and dipped the pen. At the top, in his angular hand, was his text from the Prophet Isaiah: "Thou wilt keep him in perfect peace, whose mind is stayed on thee."

Peace—and the BBC announcer had just described, with the detached tones of a man on another planet, the woes of the world. Korea . . . Iran . . . Egypt . . . Malaya . . . Russia . . . a melancholy roster.

The pen lay idly in the Vicar's fingers, and his heart wept. Peace! How could he preach of peace? No, he should not have listened.

"Well, come in," he called just a bit irritably to Mrs. Cudden when he heard her timid half-knock at the door. He wished his housekeeper would either knock not at all or strike the door with conviction.

"A letter for you, sir," she said, turning the envelope to look at both sides. "From Robert Perran, it says, —him that used to live with his granny, God rest her."

The Vicar reached emphatically for the envelope and held it, frowning, until Mrs. Cudden flounced out. "Robert Perran," he mused, fingering the envelope, staring at it until the lad's face was before him.

His pen lay unnoticed on the sheet of white paper, dribbling ink, while he looked at the envelope and remembered.

**I**T HAD been a day much like this. That same BBC voice, which had brought many terrible pieces of news to his remote Cornish village, before that dismal year 1943, had just told that Temple Church in London had been blasted to a heap of smoking rubble.

The Vicar had closed his eyes and the tears escaped, rolling down his wrinkled cheeks. Presently he turned his head to the open casement and looked out into the garden, burgeoning in Maytime green. As he looked his face

(Continued on page 94)



# Queen on a Crusade

After raising a family, she went out with an evangelist's zeal and a mother's heart to answer her Macedonian call

By KENNETH L. WILSON

**I**F William Booth, founder of the Salvation Army, were still around, that magnificent old autocrat would be grudgingly applauding granddaughter Victoria. General Booth used to map out a brilliant strategy, skillfully deploy his tambourine-tapping troops, and "take a city by assault" for God. Victoria, in these latter days, is taking on not a city but a country of seven million inhabitants. This mission is not so much one to save private and personal souls as to save the soul of a nation. More accurately, the souls of two nations—that of ravaged, orphaned but spiritually-wealthy Greece; and that of well-to-do, comfortable, morally-impoorished America.

If anyone can bring off this even-swap of things for thoughts, vegetables for visions, cattle for courage, bricks for backbone—it is the Reverend Victoria Booth Demarest. Imagine a completely poised matron with high-piled white hair surmounted by a crown, shoulders caped with ermine, a sceptre in her hand, then take away crown, ermine and sceptre—and you have Mrs. Demarest. Understandably, friends have addressed her as "Queen" Victoria; she has the physical and intellectual stature of royalty and a regal eye that can pin an adversary to the wall. For all her courtly bearing—and she comes by it honestly, being thirteenth in descent from King James IV of Scotland, and eighteenth from King Edward III of England—the warmth

of the Salvationist shows through. Victoria Booth Demarest is first of all an evangelist. It was not the queen in her but the Christ in her that responded to the almost total desolation of the brave little country at Europe's end with a population 100 per cent indomitable and 95 per cent Christian.

Mrs. Demarest had no thought of going to Greece when she sailed for Europe last summer on a preaching mission. Like another and earlier itinerant evangelist, she was going capably about her business when a man stood before her and pointed to Greece. "There's the land that deserves priority on rehabilitation," a vice-president of International Christian Leadership and authority on refugee problems told her. He added, with the desperation of Paul's less-substantial visitant, "I've been praying for someone to take this vision to the United States. You're the answer!"

She wasn't so sure. Her calling was to preach. But she listened and—like Paul—changed her plans and went to have a look. What she found stirred her compassion and indignation.

The country was a shambles. In 1950, more than 700,000 villagers crowding the cities had been repatriated to rubble piles, all that was left of their homes, schools and churches. The few able-bodied men who had survived Greece's five wars of defense in a decade, tried valiantly to rebuild, but



Guerrilla warfare shattered even remote Greek villages.



A woman "keeps house" in the pitiful remains of her home.

they had only bare hands and tumbled stones. Babies slept in lean-tos built against the one standing wall of a house. Three out of four wives mourned their murdered husbands. Mothers longed for the 28,000 children torn from their arms by Communist guerrillas, who followed in turn the pillaging Albanians, Italians, Germans and Bulgarians. Here was a study in petrified grief.

America had poured in millions of dollars. But we were interested in building up Greece as a military buffer; we cared about regiments and railroads, not congregations. Our money went for long-range projects: hydro-electric plants, bridges, ports—vital, all of them. But villages had no water pumps, livestock, schools and roads. People were still without barns, houses and food.

And the "corruption" of the Greek government—what of that, Mrs. Demarest wondered. She had her answer from Mrs. Katina Xydis, who accompanied her into the mountains. "Frederika, my queen, has walked and climbed for as long as eight hours at a time to reach villages inaccessible except by mule path," she said, simply.

The woman evangelist from America came away knowing that one of the most important assignments of her life lay before her. She had to build a bond of friendship between American Christians and Greek Christians. Paul and the missionaries who followed him had laid imperishable foundations. There was a spirit among the people, despite their hardship, that had enabled them to hold on—a faith that had found scant fellowship with the hard-headed brand of Americanism shipped in with the Marshall Plan. "I have met many Americans," said Mrs. Xydis to Mrs. Demarest, "but you are different. You love God."

Yes, Paul had built well. At one time he would have been surprised that a woman preacher might dare to answer a Macedonian call on her own. Presumably he has learned better by now.

Mrs. Demarest has strong, even violent, convictions on the ministry. "We have no objection to women nurses," she points out. "They nurse the body. Why not women preachers—to nurse the soul? Aren't women more spiritually-minded than men, anyway?" she asks.



Rebuilding—with little more than courage and bare hands!



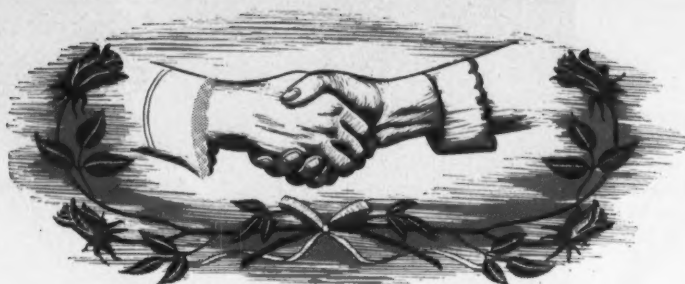
THE REVEREND VICTORIA BOOTH DEMAREST

"The case for women preachers was settled on the Day of Pentecost. Women won. Peter affirmed, 'I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy.'" Her eyes flash as she sums up, "It is not on grounds of Scripture that the door has been so often shut to women. It is only on the grounds of prejudice."

For Victoria Booth Demarest, doors have behaved properly in forty-four states and abroad. But then no door in its right mind could act otherwise in her presence.

It is not often that mother, poet, linguist, composer, musician, playwright, and dramatist are packaged in one person, particularly a person wearing clerical robes. That is, not often in the world at large. In the Booth dynasty it is a tradition. Mrs. Demarest maintains for the third generation the talent of being, simultaneously, wife, mother, and preacher. Her own mother, Catherine Booth Clibborn, very nicely managed to "assault" city after city in Europe as "La Marechale," the Salvation Army's Joan of Arc, and at the same time to produce a family of five sons and five daughters. Catherine had come to Paris from England to establish the Army on French soil. She soon found that she needed reinforcements. Newspapers across the Channel carried her stirring plea for volunteers to help her reap the harvest.

(Continued on next page)



## How to Share Yourself

By MAUDE HILL BEATON

**"I** HAVE a sister in New York I could do something for—if I had a million," said a Western woman.

The speaker was a widow living alone on a very sizable income. She could have done a lot for that sister on just what she had. Rent from one of her three bedrooms could have been given to her sister. And maybe she could have shared a little of her other income, too, without privation.

The same woman complained of her hard lot, being left to live alone, and begged her busy neighbors to come in and see her. She didn't comprehend that there are *many* ways to conquer loneliness—like opening the door of an extra room for some needy person, or taking in a woman who must convalesce after a hospital stay.

By so doing her own life would have at least interludes that were less lonely. She would have been enriched and blessed by the guests who passed over her threshold. Or she might have invested her leisure time in Red Cross work, church or community work. No one who has plenty of leisure need ever be lonely.

It is easy, of course, to scan our neighbors and see where they might enrich their own lives, as well as those of others. But coming down to fine points, let's check up on ourselves to see what we have that might be used more fully. As we get on in years, some of us gather a-plenty of this world's goods and let it lie idle. Our houses seem to get bigger as our families get smaller. The fledglings flitting from the nest leave empty space. It is good to share such space for church or club meetings. And the friend who now lives in the country will welcome an overnight stop in the city. It is good to share our latchkey.

There is our car, too. We are blessed with a gift if we have a car, a gift to

share with people closeted in an apartment, with a young mother who has to lug the shopping home, or with an old couple who must struggle to board streetcars. We can sometimes be angels of mercy, even if our wings are made of steel and rubber.

What about that nice summer home of ours? A good part of the year it is locked up. Do you ever hear of a sick person who would recover faster with a week or so down by the river? Do you know of travelers who would welcome its comfort as a stopping-point on a long trip?

To be sure, all this involves the use of our things and sometimes they are damaged. But we never really own those things. Our cottages, our cars, our homes, all the treasured possessions are ours just for a little while.

There are our lesser gifts. Magazines. Do we take the time and trouble to pass them on to others who cannot afford them?

**O**UR telephone can be an instrument of kindness. Neighbors of the slightest acquaintance will remember for years an inquiry about the dog who had been hit by a passing car.

There are flowers, too. Would that lovely bloom look even more radiant in some lonely, cheerless room? Is the house terribly quiet all day now? Might the use of that piano—long silent—be a fairy gift to the little girl down the street who has musical talent but no place to practice?

And the young, oh, they have a world to share! Not so much in things, perhaps, but in themselves—the lilt in their voices, the flash in their eyes, their gay glad youth.

There is none, young or old, who has not *something* to share—and to gain! Perhaps these gifts have been made ours, just for the sharing.—THE END.

### "QUEEN" ON A CRUSADE

(Continued from previous page)

In North Ireland, young Arthur Sidney Clibborn read of the girl who had dared to defy convention and to preach with prophetic fervor in the large and wicked capital of France. Arthur went with some trepidation to his father, dour but devout Quaker. "I must go to Paris to help Miss Booth," he announced. It must have been a hard dose for undemonstrative Father Clibborn to swallow, but his honest Quaker faith bore him up. "If God bids thee go, thee must go."

Arthur worked for "Miss Booth" for seven years as chief of staff, then married her. Victoria Marguerite's birth brought "orders" from England. Although Catherine had consecrated the baby in France, nothing would do but the General must consecrate her again, for the glory of God and the Army. "We'll have a big meeting in Albert Hall," General William Booth wrote. Shrewd showman that he was, he sensed the dramatic possibilities: Catherine was his eldest daughter (Evangeline was the youngest), and here was an addition to the third generation, squirming little Victoire Marguerite, to carry on the work grandfather had begun.

When the historic moment approached, General Booth reached for the baby. "What's its name?" he whispered to Catherine. He had been so elated with the strategy that he had forgotten to ask. "Victoire Marguerite," Catherine said, a bit annoyed.

"What?" the General demanded.

"Victoire!"

"Can't you speak English?" he boomed. "It's pronounced Victoria." Victoria it was and has been ever since. And no matter whether the last name was Clibborn or Demarest, "Booth" has been carefully given equal billing.

Victoria and the other children were educated at home. Their parents were determined they should not be sullied by the schools and paid the enormous price of ten children underfoot to prevent it. Meanwhile, the family was shunted here and there about Europe at the inviolable command of the General. They were living in Holland when Victoria, then twelve, preached her first sermon. Bursting with the evangelistic spirit of her parents, she gathered a handful of children from the street and brought them into her mother's kitchen. "Wash your hands and face—I'm going to preach to you," she told the urchins firmly.

"I didn't think it would be a good sermon unless they all cried," she says—and adds, "They all did."

Victoria was composing for the piano  
(Continued on page 50)



# When FAITH Hits the Factory

There's a new and exciting trend by American industry which is mixing worship with work . . .

By J. ALVIN KUGELMASS

**R**OLLIN M. Severance tipped back in the kitchen chair he had borrowed from his home and gazed about the shabby little office. He was thinking about what his wife had said. "I wonder how my men would respond?" he pondered, half aloud. The year was 1935—halfway mark in the depression decade that had left so many men cynical and hard, doubtful of the existence and presence of God. "I wonder if . . ." he mused.

That morning he had expressed his concern to his wife. Here he was, a young man of 34, launching himself into a business with nothing but a patent on a new invention and a stubborn faith in God. After the first few weeks the new enterprise still seemed shaky, and he had been so sure it would succeed.

Together they had sought guidance from the Scriptures and then they had prayed. As he started to replace the Book in its corner of the shelf, his wife had touched his arm. "Rollin," she gently admonished, "men always seem to leave God at home when they go to work. Why don't you take Him with you?"

Her suggestion had touched off a

spark which, by the time he reached his little plant, had begun to flame.

His five employees began to straggle in. Gradually the cramped workroom next to the office came alive with noise and confusion as they prepared their machines and got ready to settle down to work.

"Better do it now," he decided. With some apprehension he called them in.

The men looked questioningly at each other as they grouped around their young new boss. Severance took a deep breath. "Fellows," he said, "we don't know yet just how we'll make out, but whatever happens, I think God ought to have a part in it." Then he added as casually as he could, "I wonder whether you'd be good enough to join me in devotions before we begin our work today?" He fingered the Bible he had brought from home and looked at them hopefully.

A glint of surprise flickered over each of the men's faces. With lowered eyes they glanced at each other again and shrugged. If the new boss liked that sort of thing, why should they care as long as they were getting paid for it?

That first morning's devotional was

short. Severance prayed aloud for his men and for their families and their labors. Then he asked them to join him in a hymn.

Nothing was said for quite awhile after the men went back to their machines. They felt embarrassed and constrained. Soon, however, one of them began to whistle softly over the grind and the clatter. It was the last bars of the hymn. Another began to hum and then to sing the words. When the lunch whistle sounded at a nearby factory (Severance couldn't afford one yet), the men found a new brotherhood over their sandwiches and milk.

The next morning, as though by  
(Continued on page 62)



**Above:** Rollin M. Severance, owner of Severance Tool Industries Corp., a plant combining work and worship.

**Left:** Severance employees join in morning devotionals. Such services ease tensions and bring feeling of kinship, good will.





# PEACE for the Heart of ZACCHAEUS

**T**HE rosy-purple streaks of the setting sun lifted high above the Judean hills and threw a glow over the hot, scent-laden streets of Jerusalem, and small-statured Zacchaeus, threading his way toward the edge of the city, was glad for the lateness of the hour.

Zacchaeus, the wealthy tax-gatherer—"the publican," as he was called—was weary, and he had no wish to meet the throngs of day travelers. All he wanted was to be at home again. Even that he somewhat dreaded, for Adah, his gentle Jewish mother, would ask of his trip to Rome. And Zacchaeus had no wish to talk of Rome. If he could have found the peace he had sought, it might have been different.

But he had not. He had seen the beautiful city of Rome, and twice he had crossed the blue Mediterranean Sea, arriving back to the shores of Palestine only three days ago. Now here he was again in the city of his birth—the city where his Jewish father was buried, and where his mother still lived. But with it all, the strange unrest was

Then Jesus looked up and said in tones soft as the wind, "Zacchaeus, make haste, and come down; for today I must abide at thy house."

CHRISTIAN HERALD



By PAULINE TYSON STEPHENS

ILLUSTRATOR: CHARLES ZINGARO

still in his breast, just as it had been ever since that day he had stood at the foot of a mountain and heard a strange-speaking man—a man they called Jesus—saying unheard-of things.

True, since he was small of stature and the crowd was great, Zacchaeus had seen no more than the top of the man's head, but he had heard his words. Even now, many weeks later, his dark, youngish brow wrinkled in bewilderment when he remembered some of those words . . . "whatsoever ye would that men should do to you, do you even so to them" . . . "with what measure ye mete, it shall be measured to you again" . . . "lay up not for yourselves treasures upon earth . . . but lay up for yourselves treasures in heaven" . . .

The words had resounded like the melodious strains of a harp, and Zacchaeus had felt a peculiar power in them.

SO LOST in thought was Zacchaeus, walking along the dusty street, that he was startled when he found himself directly opposite a tall, black-bearded man.

Both Zacchaeus and the bearded man stopped.

"Greetings, Adner," Zacchaeus said

cordially, when he had recovered from his surprise.

"Greetings," Adner replied, barely glancing at Zacchaeus.

The word was said softly enough, but Zacchaeus winced at the coldness of the tone. Adner was only an ordinary man—a raiser of barley and olives, but he was a religious man and bore a good name. And Zacchaeus, the tax-gatherer, disliked being treated disdainfully. It added to the unrest he felt.

So he stepped closer to Adner. He said persistently, "I hope the season finds you prosperous, good friend."

Adner stood still and looked down into Zacchaeus' brown face as he would have looked at a scorpion. Then he looked over the smaller man's rich, blue robe. But before answering, he looked down at his own coarse garment, once brown, but now worn and faded.

"I have food for my family," Adner said, the words falling coldly from his lips. "But no money for clothes—not after you took your taxes."

Zacchaeus winced again. But he explained defensively, "Not my taxes—the government's taxes."

But Adner would not argue the point further. "Why speak of it?" he asked. "It can make no difference."

Then without another glance, Adner

walked past Zacchaeus and went on down the winding street. Zacchaeus, too, went on his way, increasing his pace to conform with his mounting anger.

WHY should Adner take such an attitude? After all, collecting taxes was just and according to law, and the government had to be supported. Still, he knew how they felt, for his father had felt the same way. The Jews did not believe in taxes, calling it "tribute." They believed in giving only to the synagogue and priests, and from the day the Romans had come into his home and offered him the job of collecting, Adner and the other Jews had scorned him.

Because of their scorn Zacchaeus was wounded inside himself but he covered his wounds with a bold face. Anyway, had he not become a tax-gatherer, a more exacting man might have had the place; they had no right to be angry when he took only his rightful commission.

But did he? Zacchaeus asked himself this question, as the strange unrest persisted. Something compelled him to admit that he might have exacted less from Adner and some others—that he  
(Continued on next page)



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had accumulated more wealth than he had intended when he accepted the job. Still, he wished they would not say "publican" in such a bitter way. Oh, he knew! He had heard their whispers, and had seen the scornful looks on their faces.

The shadows turned from rosy-purple to gray as Zacchaeus walked on with his troubled eyes cast down to the thoroughfare, not even seeing the low stone houses which were becoming farther apart as he neared the edge of the city. Only vaguely was he aware of the pungent odors that came from the kitchens along the way, or of the warm wind against his face.

In a little while he reached his own low-spreading house, and paused to ponder the scene, peaceful in the late twilight. The house was of gray stone with dark red roof. Rooms at the back and extending on each end formed a three-sided courtyard. It was a house that proclaimed its owner as a man of means.

An olive tree waved gently at one side of the house, giving it an air of peace. Inside, in one of the long middle rooms, Zacchaeus could see by the light of a low candle the small form of Adah, his mother, bending over a piece of needlework. He could observe the lines of her smooth black hair, drawn back in a braid, and the gay-colored shawl around her shoulders. He could not see the tops of her hands, but he knew that they were none too smooth despite the fairness of her face. She cared little for wealth, and always worked in her kitchen, though she might have had several servants instead of only one.

For a little while, Zacchaeus' unrest vanished. He was at home. Then he was inside the lighted room, feeling the pleasure of his mother's welcome, reaching up and touching the top of her smooth hair, answering her rapid questions about Rome, and his homecoming trip, looking up—for she was a head taller than he—into her gleaming black eyes.

Suddenly, Adah uttered a soft exclamation. She caught her son's shoulder and gently motioned for him to turn.

"We are forgetting Irmis," she said.

Zacchaeus turned and took a few steps until he stood by a couch where a small, pale-faced girl was lying, half-propped on several scarlet silken pillows.

Unlike most Jewish girls, she had reddish brown hair, and though Zacchaeus knew she was eighteen, she was no taller than he, the too-short man. She was weak and listless, quite unlike the sprightly little serving girl she had been when she came into their home just before he had gone to Rome. True, he had scarcely noticed her, for she had been so eagerly busy. But now



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she was different—and helpless. Besides, she was beautiful, and always Zacchaeus responded to beauty.

"Are you very ill?" he asked sympathetically.

Tears sprang into the girl's eyes, but she tried to smile.

She looked at Adah affectionately. "You tell him, kind Adah," she said weakly.

Adah reached over and patted Irmis' soft hair. "It happened after you went away, my son," she said gently. "Irmis had gone into the market place to buy food. A rich man's horses ran. The chariot went over her body, and she has not walked since."

Zacchaeus' eyes flashed. "The driver should have been punished. A rich man indeed—to go around hurting people—"

But his words broke off. He remembered the scorn in Adner's face that very evening. Adner had implied that he was a rich man who hurt people.

With that thought, the strange feeling of unrest came back. And he saw Irmis, not as a simple serving girl as he had once seen her, but as one in pain.

Timid fingers pulled at his robe.

"Zacchaeus," the pale girl said. "You have money—you can help. You'll find a doctor—please!"

Zacchaeus felt a tightness in his throat. There was pity mingled with satisfaction that someone had asked for his help—had not scorned him.

He smiled and touched her hand. "Give me time to think," he said. "We'll try to find someone to help."

Long after he laid his short, weary body down on his couch for that evening, Zacchaeus pondered on the problem of finding help for Irmis. Even in his dreams, her pale, trusting face came back to him, and as the days went by he asked questions of those he knew. But he could learn of no physician capable of healing an injured back. He talked with Irmis and was surprised to learn that she was well-educated. Her mother, though poor, had been of a good family, and had taught her many things. She did not again ask Zacchaeus to help her, but to her questioning eyes, Zacchaeus answered, "I'm thinking, Irmis."

IN THAT WAY, seven days passed. They were days in which Zacchaeus knew he should be looking into his tax books, for it was time to begin a new collection. But somehow the sight of the book filled him with distaste. He sometimes sat in the doorway with the book on his knees, but he looked past the pages and out across the olive groves. Strange new thoughts came into his mind—thoughts of land, and green fields of barley and groves of olive trees. Thoughts of a time when people like Adner would not detest him.

(Continued on page 66)

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# Face the Future... Unafraid



TEXT: "I will fear no evil: for Thou art with me." — PSALM 23:4

By CHARLES WELLBORN

**N**OT long ago, I listened to a world-renowned psychiatrist as he summed up the state of human nature. One thing he said was this: "More people are afraid today than ever in history." Lady Astor, the American-born member of the English Parliament, has been quoted as saying, "I have lived through two world wars, but I have never been as afraid as I am now." And these are but two of many of the leaders of our world and of our nation who could add their testimonies of fear.

Why are we afraid? For we are; if you are willing to face reality, you must admit that. Not just the big people—those who are on the inside of things—are afraid, but all of us have our moments of black and blinding fear, moments when fear gets a grip on our souls and the ice begins to form upon our hearts. And what are we afraid of? Well, some of us are afraid of war. Millions of people are afraid of what another war will do, not only to our own families and our own lives, but to all that we know as civilization. Most of us are fairly certain that the world as we know it can't stand another war. It will go to pieces.

A lot of us who are afraid of war are also afraid of the atomic bomb. We've read books like "No Place to Hide" and we've heard the dark predictions of the scientists, and so we're afraid.

**B**UT there are other things we are afraid of. Some people have fears of the body: they are afraid of the loss of health, of sickness, of disease. I know people who are so afraid of being ill that they are literally worrying themselves sick. Other people have fears of the pocketbook. They are in constant dread lest they should lose their jobs or their money, or that their business will crack up. They are slaves of the dollar. Many a man is possessed of fears of the mind: he is afraid he will develop one of the thousands of neuroses or psychoses or complexes that people are always talking about these days. There are multitudes of people who are afraid of death, for to them the grave is the most horrible of mysteries and holds the terror of the unknown. Some people will not talk about death, nor even think about it.

But perhaps the most tragic thing about all of this fear is that, in hun-

dreds of cases, those who are most afraid are those who proudly wear the badge of Christ. Christians, who ought to be shining and powerful examples to the world of the overcoming of fear, are too often to be found trembling in the ranks of the terror-stricken and the frightened. And all of this in spite of the fact that almost every reputable psychiatrist in the world today is saying, "The answer to fear lies in a return to faith." Here is a paradox: thousands of people searching frantically for peace in the face of fear, many of them running to doctors and psychologists, only to be told, "Go back to your religion. Your faith has the answer."

I doubt that it has ever been more important than now that those of us who are Christians should investigate the resources of our religion and find the answer to our fears. The world has nothing to offer but more fear. If we believe in Christ, we must show the world that Christ is the answer. This frightened world needs thousands of examples of quiet, measured confidence and abiding hope.

Do you remember the story in the Book of Acts—the 27th chapter? Paul was being taken to Rome as a prisoner to stand trial for his life. The ship, setting sail from Crete to Italy, was caught in a terrible storm and driven farther from shore until all sight of land was lost. To keep the ship afloat, the sailors threw the cargo overboard. For fourteen days, they were tossed in the storm and saw neither sun nor stars. Most of those aboard abandoned all hope. But on the fourteenth night, Paul had a dream. He saw an angel of the Lord and received a promise that none aboard the ship would be lost. The next morning Paul told his message to the passengers and crew. And he finished by saying, "This is now the fourteenth day which you have continued in suspense, and without food, having taken nothing. I urge you, therefore, take some food, for it will give you strength." And then Paul, secure in his faith, took some bread in plain sight of all, broke it, gave thanks to God, and began to eat.

**I** LIKE that picture, don't you? The ship caught in the terror of the storm and the night, and on board her, one little man—a prisoner—eating his meal, after he had given thanks for it. "So they were all encouraged, and began" (Continued on page 100)

**THE AUTHOR** is a former member of the faculty of the Department of Religion, Baylor Univ., Waco, Texas. He is now pastor of Seventh and James Street Baptist Church in Waco—the campus church. He is a graduate of Baylor and of Southwestern Baptist Theological Seminary, Fort Worth. He also studied at the University of Edinburgh, Scotland. He is a speaker on the Baptist Hour, weekly radio program sponsored by the Southern Baptist Convention, heard over 270 stations. Last March he was married to the former Elizabeth Hood of Belzoni, Miss. He is 28.







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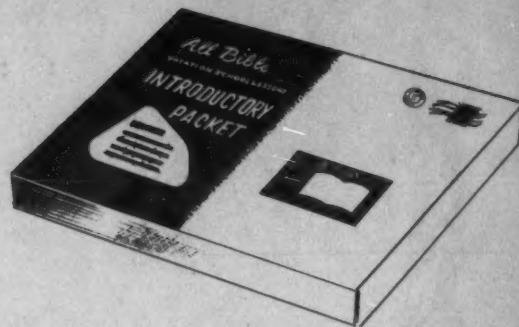
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## Quilting Bees

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**I**S HAND-QUILTING becoming a lost art? Once many churches had women's groups who did fine quilting. It was one of the favorite ways of earning funds for church needs or missionary purposes. Today, it is almost impossible to find such a group.

As you fly down the modern highway that borders the Mississippi river, you might easily slip right past the little community of Buffalo, Iowa. But if you are "in the know," you will draw up in front of its general store and post office which still have a definite look of frontier days about them. The hollow clack of your feet on the board walk before their doors reminds you of covered wagons and pony express.

In the post office you will be directed to the homes of some of the older residents who live on the unpaved streets leading back from the river. Here life goes on in the leisurely manner of a

community that long ago stopped growing. Changes are slow in coming, and the art of quilting is still being pursued by a group of seven ladies, the survivors of a once vigorous Ladies Aid Society consisting of 25 members of the Union Church. For years this group has met twice a month for quilting, and the beautiful work that has grown from their fingers is to be found in every home as well as in many neighboring communities.

Friendships formed through this working together have been firm and lasting, and have bridged the gap left by the passing of loved ones. Oldest members of the society now are Mrs. Emma Rostenbach, Mrs. Verna Och-sner, Mrs. Tillie Gold. Others who quilt with them are Mrs. Marie Harp, Mrs. Lillian Neumeister, Mrs. Wanda De-Haven, and Mrs. Hazel Frager.

Mrs. Elmer Wrage, secretary of the

group, and the other younger women of the Society prefer to make rag rugs as their contribution. They complain that there are too many needle pricks with quilting, and it takes too long to complete the work. Each year on Armistice Day the group gives a chicken supper and bazaar at which they sell the rugs and quilts they have made, clearing approximately \$200, which is sufficient to keep up the small Ladies Aid building adjoining the church, furnish fuel, and make needed repairs and improvements.

In addition the group does quilting for outsiders who piece their own tops but have not the facilities or time to quilt them, and do not want machine-quilting. The cost of quilting averages approximately eight dollars a quilt, figuring one and one-half cents for every yard of thread sewed into it. The ladies once could piece and quilt three



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or four quilts a year. Now since they have become such a small group and work just two afternoons a month, it takes six months to do the quilting on one. But they are still able to add from \$12 to \$15 per year to the treasury. (Their prices are geared to a small community. In metropolitan areas such work commands higher prices—anywhere from \$10 to \$25 per quilt.)

We moderns are coming to discover we are not as sophisticated as we might think. Many of the customs which formed an integral part of American pioneer life—weaving, hooked-rug making, town hall meetings, square dancing—are enjoying a vigorous revival. Why not quilting, too?

The old-fashioned quilting bee grew out of the need for companionship of lonely women, isolated by long distances and never-ending household tasks. Today other isolations keep

women lonely even in crowded cities. Households no longer include parents, children, aunts, uncles, grandparents and servants in one interdependent group, and many a woman spends the greater part of each day alone in a small apartment with little human contact. There are lonely women in business too, who, after a day enclosed in a box-like room, return to a silent apartment or room for the evening.

A hobby or other constructive activity is a boon to women like this; yet it is not enough. An opportunity to commune with her fellow beings is even more imperative. Quilting provides for both needs. Why not organize a quilting club in your church, as an adult education program? Before this art is altogether lost, rally the few old-timers in your community who know about it and get them to teach others.

To test the interest such a program

would create before embarking on the project, you might hold a "quilt show." This will also stir up the necessary enthusiasm to start things moving. Collect all the hand-quilted coverlets you can unearth in your community, and put them on display. Have quilters (your prospective teachers for the program) on hand to describe the quilts and answer questions. Have someone prepare a paper on the history of quilting, tell something of the way quilts are made, and give an insight into the romance of the names by which quilts are known. Books you may find in your library to help you with such a paper include: "Quilts, Their Story and How To Make Them," by Ruth E. Finley; "The Romance of the Patchwork Quilt in America," by Hall and Kretsinger; and "Quilting," by Ouida Pearse.

A source for all quilting supplies—cotton filler, patterns of all types for pieced, appliqued or embroidered quilts, and information on how to make quilts—is the Stearns and Foster Co., Cincinnati 15, Ohio. They also offer a blueprint and directions for a quilting frame to be made by the amateur family handyman. They conduct a Quilter's Guild, with which individual expert quilters and sewing societies may register. Individuals desiring the services of a quilter may obtain the names of those members in the vicinity by writing to the Guild. Such requests, or any other requests for free information, should be accompanied by a stamped, self-addressed envelope.

Perhaps your group is not sure it has the perseverance to complete a large quilt. Then you might start by making quilted pillow covers or crib quilts, directions for which may be obtained from the same firm. These are good sellers for your bazaar.

**Y**OU may prefer to keep the activity purely social and educational, quilting tops pieced by your own members. Or, you may use it as a means of fund-raising. If you offer your services publicly, to do quilting for outsiders, you will surely have more work than you can handle.

In its simplest terms quilting consists of stitching together the three layers that compose the quilt—the top, the interlining (preferably of smooth glazene cotton), and the back, usually of plain or colored gingham or muslin. Tiny running stitches are made with a short, sharp needle, generally with a glazed or waxed thread that will not fray. Fourteen stitches to the inch is about the maximum for the very finest work, and the nearer you come to that, the more professional your work will appear. This is more difficult when you realize that you



cannot push the needle down and up in one stitch, but must draw it down through and then push up from beneath.

Good quilting can be done only with a regular quilting frame or with a quilting hoop, for sale in most department stores. To prepare the quilt for the quilting, first lay some clean paper on the floor, then lay the back on smoothly; then spread on the filling and finally the quilt top. Baste the three layers together to avoid any shifting or slipping. The back and the filling should protrude beyond the edges of the top on all sides and not be trimmed until the quilting is completed.

**C**HOOSING the quilting design is the next step. The Buffalo ladies get their ideas from the quilt itself, choosing a pattern that will best set off the design of the quilt top. They usually sew around the seams of the pieced blocks, showing off elaborate stitches in the borders and open places. If your pieced blocks are alternated with plain ones, you have a wonderful field for an appropriate and more intricate design. For best wear you should not leave any spaces unquilted that are more than two inches square. The more quilting you can stitch into your quilt the handsomer the finished work will be.

Long experience has made it possible for the members of the Buffalo Ladies Aid to work out original quilting patterns, and those they use are their own. Their box of designs has accumulated countless flowers, crescents, circles, diamonds, birds, geometric figures, chains, zig-zags and scrolls—all cut from heavy cardboard so that they will be easy to trace around. Designs are penciled on the quilt after top, filling and back have been basted together and quilt has been stretched on quilting frame.

Says Marie D. Webster in "Quilts: Their Story and How to Make Them": "The sociable, gossipy 'quilting bee,' where the quilt is put together and quilted, has planted in every community in which it is an institution the seeds of numberless lifelong friendships. These friendships are being made over the quilting frames today just as they were in the pioneer times when a 'quilting' was almost the only social diversion. Content with life, fixity of purpose, development of individuality, all are brought forth in every woman who plans and pieces a quilt. The reward of her work lies not only in the pleasure of doing, but also in the joy of possession—which can be passed on even to future generations, for a well-made quilt is a lasting treasure."

## Men's Lenten Luncheons

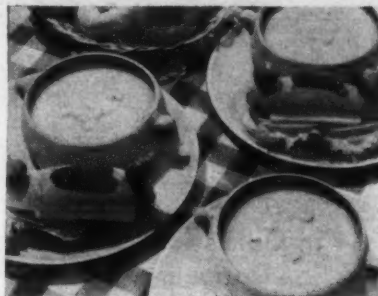
**H**ERE'S an idea for your Lenten activities. Evangelistic luncheons for working men have been conducted during the Lenten season for the last ten years by the local Council of Churches, Penn Yan, N.Y. Luncheons are held during the noon hour for each of four consecutive Thursdays. Responsibility for programs is alternated among pastors and laymen of various churches in the Council.

It is made clear that these are not "dress-up" affairs, and the men are to come, just as they are, from their work, be it in office, shop or mill. Men are invited well in advance and tickets are made easily available, or may be secured at each meeting. The luncheon begins promptly at 12:10 and ends at 12:50. Tables fill quickly, once the town's noon whistle sounds, and singing of the Doxology and a brief prayer precede the meal, which is served by churchwomen.

Twenty minutes are allowed for eating, and twenty for devotionals. The service consists of responsive Scripture reading, singing together of a well-known hymn, a short address by the speaker of the day (an alarm clock on the table before him), and a closing prayer and benediction. Attractive bulletins giving program, name of church and pastor presiding, and announcement of next luncheon meeting are given to each person.

Attendance has so increased that now plans are made for approximately 150 men each week. At first the plan was to have the women's societies of the various churches take turns serving the meal. But some did not have the equipment to help carry out this part of the plan, so for a number of years

(Continued on page 40)



For a soup-and-sandwich treat try bean soup, "he-man" sandwiches, doughnuts.



Combine cream of chicken with cream of asparagus, serve with sandwiches.



Tasty menu: tomato soup topped with sour cream, plus cheese-wiches, relish.

### Large Quantity Recipe File

#### BASIC CREAM SOUP (for 50)

(for a variety of vegetable cream soups)

Vegetable, cooked or canned.....	3 quarts
Finely cut onion.....	1 cup (8 oz.)
Butter or other shortening.....	¾ cup (6 oz.)
Flour.....	1 cup (4 oz.)
Salt.....	2 tablespoons
Pepper.....	1 teaspoon
Vegetable liquid or water.....	3 quarts
Evaporated milk.....	7 tall cans

(Such vegetables as peas, green beans, asparagus, lima beans, celery, carrots, cucumbers, potatoes, whole kernel corn, cabbage, onions and spinach may be used. Cream-style corn may be used as it comes from the can. Cooked or canned mushrooms, finely chopped, may also be substituted for the vegetable if mushroom liquid is used instead of vegetable liquor or water.)

Rub vegetable through sieve, ricer or food mill. There should be about 2 quarts of puree. Cook onion in butter in deep saucepan until tender. Blend in flour, salt and pepper. Slowly stir in water. Boil slowly for two minutes, stirring constantly. Add milk and puree. Heat thoroughly over low heat. Serve at once. Makes about 50 servings of ¾ cup each.

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## THE HOME WORKSHOP

DOES some male member of your family have a basement workshop where he likes to putter with tools? Maybe he's eager to put his lathe and jig-saw to work in a worthy cause. Why not start him making some nicknacks for your next bazaar or fair? Shelves, magazine racks, toys, kitchen novelties, doorstops, tie racks, lamps and other small items can be made by the amateur to find a ready sale in building up your group's funds. Maybe you even like to work with tools yourself. At any rate, you can help with the painting and decorating of the finished products.

So, with the hope they may meet your need, we present here some patterns for simple wood-working projects by Ruth Wyeth Spears, well-known designer and stylist. Send 25c (in coin) for each pattern to: Workshop Pattern Service, CHRISTIAN HERALD, Bedford Hills, N.Y.

### ANSWER PLEASE!

MRS. HELEN MYERS of Ambler, Pa., writes: "Our women's Bible class has done a splendid work in our church, but at present our ladies are getting older and not able to assist as before. We do have a very few younger women who are still active but the older outnumber the younger. We need to find some way to increase our membership. Can you suggest any plans by which we may induce new members into our class?" Send us your suggestions and we'll pass them on.

### MEN'S LENTEN LUNCHEONS

(Continued from previous page)

the W.S.C.S. of the Methodist church has willingly taken over the serving of food. All meetings are now held in the roomy dining hall of the Methodist church. A different circle serves the luncheon for each meeting, and throughout the program the women keep strictly secluded in the kitchen.

The meal is a substantial "man's choice" dinner. Food is placed on the tables and passed around. Each table seats about 10 persons. A typical menu includes sliced cold ham, scalloped potatoes, buttered green string beans, cabbage salad, rolls, pie and coffee.

You would not have to serve such an elaborate meal as the Penn Yan ladies do. Most men find a hearty soup equally satisfying. Serve it with plenty of crisp crackers of different varieties, and bowls of celery, carrot sticks, radishes and olives. Follow it with a large wedge of delicious homemade pie with cheese and coffee.

Your soup choices may be a rich



chowder (fish or vegetable), oyster stew, with a square of butter melting on the surface, vegetable soup with plenty of meat on the soupbone, chili con carne, or an interesting combination of canned soups. Try tomato and clam chowder together; cream of chicken with cream of asparagus; cream of mushroom with cream of chicken; chicken noodle and vegetable; beef noodle and vegetable; or tomato and chicken gumbo. Push a soup tureen around the dining hall on a service cart and serve seconds.

Below we give you a large quantity recipe for a basic cream soup, suitable for a variety of vegetable cream soups. For information about serving canned soups in quantity, write for the useful booklet, "Condensed Soup Handbook." Address: Anne Marshall, Campbell Soup Co., Camden, N.J. This also gives other helpful information on casserole and creamed dishes with sauces made from soups.

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**PROJECTS THAT PAY**

**P**ICKING out nuts is a good way of making your spare time pay dividends and earning those small sums you need for your group. No machine has yet been invented to save the time and tedium of this task, and so shelled nuts sell for far more than nuts in the shell.

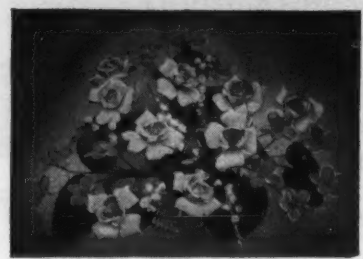
Picking out nuts makes pleasant work when you do it in the company of friends. So, draw up the chairs around your table and get busy. Cover the table with newspapers to catch the shells and crumbs. Divide the work so that some will crack the nuts while others pick them out. Not having to pick up and put down nutcracker and nutpick saves time.

Everyone who is picking out should have two containers before her—one for broken nutmeats and the other for whole pieces. The whole ones command a higher price, naturally, so it is wise to sell the two kinds separately. It will be a challenge to each person to see how many nuts she can turn out whole. Practice will improve everyone's work, but the finished product depends most upon those cracking the nuts. By learning how to open the shells at the point where the two halves separate, they make it possible to get out more perfect nutmeats.

Use whatever nuts are most abundant in your part of the country. You may find a market outside your community, if members of your group have friends to whom they can write to get orders. Or you may import nuts not grown locally. Pecan dealers advertise in many newspapers throughout the country. The lowly peanut is also a good choice. In the east there are hickory nuts, black walnuts, butter-nuts and hazelnuts still available. Or plan to begin this project in October, just as the fresh crop is being harvested. On the west coast groups will probably use English walnuts and almonds. The work of almonds comes in the blanching.

Price your nuts in keeping with your local market. Package them in cellophane bags fastened with a strip of cellophane tape or in glass jars. For salted nuts a pretty gift box adds to the sales appeal. You may increase your activity to include all kinds of "nutty" products — pralines, peanut brittle, nut candies and cookies.

An announcement in your church bulletin will let everyone know that shelled nuts are available through your group and how they can place orders for them. Let a committee canvass church-members for orders, or let everyone take orders from neighbors. Before your bazaar you may want to prepare a good supply of nuts to be sold there.



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# Daily Meditations

by John W. McKelvey

## Saturday, March 1

READ EZEKIEL 11:14-20

*Learning makes a man fit company for himself.*—SELECTED

**BEGINNING TODAY** I would like to turn again to the Psalms and in particular to this inspired psalm which begins the fourth book of the Psalter, Psalm 90. For the purpose of memorization no psalm surpasses this one either in poetic beauty or exalted utterance. It was this psalm that inspired Isaac Watts to write the great hymn:

O God our help in ages past,  
Our hope for years to come,  
Our shelter from the stormy blast,  
And our eternal home!

*So often, O Lord, we come to Thee in times of stress and strain, but now at the beginning of another month we pause to lift up our voices in gratitude and praise for Thine infinite love and unstinted mercy towards us. Amen.*

## Sunday, March 2

READ ISAIAH 40:9-17

*It is not who is right but what is right that is important.*—ANON.

**PSALM 90:1a.** \* It is a strange process by which any of us makes a will and bequeaths to those who come after us the legacy that is ours. If it is a legacy of things, including money, securities, lands, or possessions, there is an established procedure in our courts by which these things are evaluated, taxed, divided, and passed on. But if the legacy consists of one's character, one's thoughts, one's hopes, in short if it is a legacy of intangible things, then the procedure is very different. Then how wonderful the Lord reigns, our High Court and Eternal Home!

*Dear Father, for all the mercy and goodness Thou hast bestowed upon us, in countless gracious ways, we desire*

\* The letters a, b, c, etc., following the Bible verse are used to subdivide the verse for more detailed study. In order to follow this usage effectively you need only note the sentence structure and thought content of the verse in question. This usage is widely used in many Bible commentaries now being published.

*now to thank Thee. Grant us in turn the listening ear and the obedient heart that we may serve Thee for Jesus' sake.*

## Monday, March 3

READ PSALM 46

**PSALM 90:1b.** In the case of a material heritage, a heritage assessed in dollars and cents, the chances are that it will be dissipated within the space of three generations, if not sooner. But in the case of a legacy rich in the things of the spirit, rich towards God, it will gather momentum and increase in value with each passing generation. Its treasures having been laid up in heaven, our Eternal Home, it will in time become both priceless and imperishable.

*Gracious Father, speak to us in accents clear and strong, and fill our lives with the imperishable riches. Amen.*

## Tuesday, March 4

READ PROVERBS 8:11-32

**THIS PSALM** is frequently one of the passages from the Scriptures read at a burial service. Its great and lofty thoughts lift us from the temporal and transient scene and cause us to see ourselves in the frame of reference symbolized by "the everlasting hills." If ever we get puffed up in our own conceits, it will suffice to set us down if we will ponder in the silence of great high places that before ever "the mountains were brought forth . . . even from everlasting to everlasting" God was, is, and shall be (Psalm 90:2).

*Fill our earthen vessels, O God, with Thy divine nature, and teach us how to live in selfless acts of humility and love. Amen.*

## Wednesday, March 5

READ GENESIS 3:16-24

*You cannot legislate the human race into heaven.*—ANON.

**IT IS GIVEN** unto man but once to die, but how often in our presumption we have thought that as for us we were destined to live forever. Not so,

said the psalmist. Not so, wrote Alfred Tennyson: "Our little systems have their day; they have their day and cease to be: they are but broken lights of Thee, and Thou, O Lord, art more than they." At last, say what we will, time runs out for each and all of us, and we return unto our Maker whence we came (Psalm 90:3). It is well for us to accept this fact and to trust God, nor be afraid.

*Dear Lord and Father of us all, enable us to perform the mighty acts of faith and love by which we at last prove ourselves acceptable in Thy sight, for Jesus' sake. Amen.*

## Thursday, March 6

READ 2 PETER 3:5-10

*Life is the childhood of our immortality.*—GOETHE

**ONE OF THE** great thoughts of the psalmist centers in Psalm 90:4a. He speaks of the brevity of man's mortal span in contrast to the eternity of the Almighty. How puny and foreshortened our little day when placed over against God's day! "A thousand years in Thy sight are but as yesterday when it is past!" What the psalmist is doing is not to belittle man, pitted as he is against the Eternal Lord of life, but to exalt God in all the majesty and infinitude of His greatness. Surely ours is a great God, and greatly to be praised!

*O God, who art in Christ reconciling the world, even us, unto Thyself, be nigh in Thy glorious majesty to our dust and raise us up in faith and strength that we may serve Thee. Amen.*

## Friday, March 7

READ PSALM 103:15-22

**WHAT AN** inspiring thought is involved in Psalm 90:4b! The eternity of God over and against the frailty of man. And yet, awesome as it is, it ought not to frighten or blind us. Another psalmist understood something of the sublimity of meaning when he turned the proposition

CHRISTIAN HERALD

around, and considered the frailty of man against the backdrop of God's eternity. "What is man," he asked, "that Thou, O Lord, art mindful of him?"

*We confess, dear Lord, that we have turned to Thee in faith believing that Thou art not only mindful of us but desirous of the love and devotion of our hearts. Forgive us, if too closely we lean on Thee. Amen.*

#### Saturday, March 8

READ JOHN 14:1-9

*Treating facts by ignoring them removes no difficulties.*—ANON.

MAN'S SWIFT course is variously compared by the psalmist in the preceding verse to the short watch of the night, and now, in verse 5 of this psalm, to the grass of the fields, which however luxurious in the morning is quickly withered under the noontide sun and ready to be cast into the fire by evening. Moffatt's version uses "man" in the collective sense, grass being the sum of an innumerable host of blades. No matter how vast man's progeny, the whole of it stands under the divine judgment.

*Lord, who shall abide in Thy holy tabernacle, and who shall stand in Thy holy place? Be Thou our joy and peace, our hope and salvation, through Jesus Christ. Amen.*

#### Sunday, March 9

READ JOB 14:1-10

PSALM 90:6a. Here today, gone tomorrow: thus many people sum up man's existence, and, thus conceived, many play havoc with it until the zenith of life is passed and man goes to his final home and the mourners go about the streets. It is true, of course, that man's race is soon finished, but it is not a race without a goal. Even the psalmist, living long before the Christian era, understood that the goal was worth every ounce of effort to attain it, that goal being God.

*O God, speak to us now, and impart to us strength, confidence, and peace. Amen.*

#### Monday, March 10

READ JOB 14:11-22

*Take care of your life; and the Lord will take care of your death.*

—GEORGE WHITEFIELD

PSALM 90:6b reminds us of Ecclesiastes with all the pessimism which it articulates: "Vanity of vanities, all is vanity." However, the psalmist does not go down into this dark valley of hopelessness. All the psalmist wants is that we shall recognize this inescapable fact, that life has an end—an end



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in this temporal vale of tears, an end to this earthly house of our tabernacle. While he does not as yet see the full dimensions of that "house not made with hands, eternal in the heavens," of which Paul speaks, he sees life as climaxed at last in the eternal God.

*Send out Thy light and truth, O Divine Son of God, who in Thy death and resurrection didst break the bands of death and reveal to us the glorious light of eternity. Amen.*

### Tuesday, March 11

READ REVELATION 6:9-17

THE PSALMIST turns in Psalm 90:7a from the contrast between two kinds of being, the transient and the eternal, and probes deeper into the problem of man by raising up the matter of conscience and will. Actually he highlights the age-old battleground: man's will in conflict with God's will. In his mind there is no doubt as to the outcome.

*O Divine Redeemer, reveal to us the purpose of Thy cross. Assure us of the fellowship of Thy Spirit, through Thy Son Jesus Christ. Amen.*

### Wednesday, March 12

READ ROMANS 9:18-26

IT IS A fearful thing to fall into the hand of the Almighty God. Here indeed is paradox—that God made us in His image on the one hand, and on the other that He exercises His wrath against us. But His wrath is directed against our transgressions, self-sufficiency and self-assertiveness, to the end that He may humble us and bring us through tribulation and cleansing to the image of His likeness.

*Dear Lord, let not the light that is in us be turned to darkness, but grant that, walking in the light, we may have fellowship with Thyself through Jesus Christ. Amen.*

### Thursday, March 13

READ PSALM 50:16-23

PSALM 90:8a. How destitute we are, if we have not discovered that there is no material equivalent for the soul! In Stefan Heym's dramatic narrative, "Hostages," telling the frightful fate which befell a group of innocent people in Prague during World War II after the mysterious disappearance of a Nazi officer, he portrays with deft understanding the harrowing moment when Lev Preissinger, director general of a coal syndicate, tries to buy his life from a greedy Gestapo agent. If only he had recalled Jesus' ominous question, "Is not the life more than raiment?"

*Lord Jesus, grant that our lives may in this twentieth century continue Thy saving words and bring nigh Thy kingdom. Amen.*

### Friday, March 14

READ PSALM 19:7-14

PSALM 90:8b. The Gestapo agent in Stefan Heym's "Hostages" was villainous enough to try out Herr Preissinger in order to learn what his life was worth. Preissinger tentatively suggested, "A million kronen?" The agent smiled. "Five million?" It was no use. After all, when he was dead, he owned nothing. Then, what of his cunning perfidy?

*Father in heaven, touch Thou our frail and broken bodies and give them strength under trial, lest in base denial we fail Thee. Amen.*

### Saturday, March 15

READ REVELATION 21:1-7

No man is free who cannot command himself.—ANON.

WHAT COULD BE more diabolical than a man trying to bargain for his life with a Nazi agent? And yet, while the Gestapo agent brushed aside the coal magnate's ignominious bid for a place in the sun, almost quoting Scripture by saying in effect that there is no equivalent in material values for life itself, this same truth is as old as time itself, and yet we heed it not. The psalmist is interested in driving home this thought: don't try to hold on to life by exchanging your soul for anything you possess.

*O God, Thou dwellest not in temples made with hands. Teach us, therefore, to worship Thee in spirit and in truth. Amen.*

### Sunday, March 16

READ ECCLESIASTES 9:1-11

Killing time is not murder—it's suicide! —ANON.

FEW PHRASES are more familiar than the words, "We spend our years as a tale that is told" (Psalm 90:9b). The newer translators render this portion more accurately when they say, "Our life is over like a sigh." Not only is this rendering more accurate from the translator's viewpoint, but also from the viewpoint of Scripture generally. "Your life is but a vapor," wrote the Apostle James (4:14). But why should life seem so? That is the question to be dealt with next.

*We beseech Thee, O Father, make us not only Thy chosen people, but grant that we may be a people who have chosen Thee. Amen.*



**Monday, March 17**

READ JOB 16:12-22

PSALM 90:10a. The psalmist elaborates suggestively on what he means by saying "Our life is over like a sigh." The proverbial three-score-and-ten span is, after all, nothing to brag about in contrast to God's "a thousand years but as yesterday when it is past." But he is not content to conclude that, brief though it is, it doesn't matter. On the contrary, he intends us to see that if we will we can set our short span in tune with God's infinity and thus redeem life with all its "toil and trouble" from futility.

*Give us, O Lord, renewed understanding and set our minds at peace. Gird our arms for deeds of kindness and guide our feet this day in paths of service free. Amen.*

**Tuesday, March 18**

READ ROMANS 5:1-10

I WONDER if we understand the paradox expressed by the psalmist in Psalm 90:10b. For years, when I first memorized this psalm as a boy in my parsonage home, I recited this part of the verse as though the pronoun "their" was not a pronoun but the word "there." This would make the meaning: Though I live to be eighty, yet there is strength, labor, and sorrow. But the psalmist says something totally different, namely, Though I live to be eighty, yet the strength of these years (their strength) is the labor and sorrow which accompany them and give meaning to my existence.

*Lord, teach us to see Thy hand in all things, even the hard things of our bitter experience. Amen.*

**Wednesday, March 19**

READ JOB 28:20-28

PSALM 90:11. After all, according to the psalmist, there is a day of reckoning, that "great day of wrath." I know of a young man—and his name is legion—who lives a devil-may-care sort of existence, unmindful of the moral evil he has perpetrated against his former family and now more seriously against himself. As far as he is concerned, religion is for those who like it, God is a Being unrelated to him and unable to influence or call him to time. He says he is getting away with his double-crossing, his knavery, his sinning, so what? Alas, he does not "know the power of Thine anger!"

*O God, grant that our hearts may be obedient to Thy will and keep Thy commandments. Amen.*

(Continued on next page)

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**Thursday, March 20**

READ PSALM 39

*Nothing relieves and ventilates the mind like a resolution.—ANON.*

**SAY WHAT** we will, there is a way that leads to death, if we refuse to heed God's call. There is also a way that leads to life, and it is the way of humble obedience, the way of unrelenting submission. In Psalm 90:12 the psalmist voiced the attitude of those who find and walk in this way: "Teach me to number my days." He was thinking of the two basic truths considered in the first part of his psalm: that life has an ending in this earthly bourne of time and place, and that life at its longest is extremely fleeting.

*O Father, the more we contemplate Thy way in the earth and Thy loving concern for the sons of men, the more we realize what it meant on Thy part to give Thy Son that we might have life eternal. Amen.*

**Friday, March 21**

READ JONAH 4

MOFFATT'S translation brings out more clearly the meaning of this half of Psalm 90:13a: "Relent, O thou Eternal, and delay not." It is obviously the beginning of a closing prayer, not a prayer for himself but for others. It is a prayer for grace and mercy, and for this reason it is a magnificent demonstration of "the right spirit within." Notwithstanding all that the evil men have done and plan to do, the prayer of our hearts must ever be that God in His judgments will be merciful.

*Great God in heaven, we can afford to show mercy and implore Thy mercy for others because Thou hast shown us nothing but lovingkindness and forgiveness. For Jesus' sake. Amen.*

**Saturday, March 22**

READ PSALM 135:13-21

*No man has a right to all his rights.*

—BROOKS

PSALM 90:13b. While it is not actually expressed, the spirit of the psalmist in his prayer for divine mercy on other men, the heedless, the arrogant, the transgressor, is fore-echoed in the profound words of our Lord's Prayer: "Forgive us our trespasses, as we forgive those who trespass against us." True faith in God is rooted in divine grace, that God is gracious to whom He will be gracious.

*Dear Lord, we look beyond the tumult of these tempestuous times and behold the glory and splendor of Thy kingdom which was, is and shall be, world without end. Amen.*

**Sunday, March 23**

READ EPHESIANS 3:8-21

I THINK YOU will like the inspired touch Moffatt gives in his translation of Psalm 90:14a: "Let Thy love dawn on us undimmed." Certainly behind every act of mercy is a heart aglow with love. The psalmist could not see too far into the fast encircling gloom, but he trusted that this transient life, so frail in character, so tenuous in purpose, was not as a flickering candle, quickly snuffed out and ended, but was illumined with the light of the Lord God of hosts.

*O Christ, Thou Son of the Highest, who dost know our weaknesses and temptations, uphold us in every time of need. Amen.*

**Monday, March 24**

READ PSALM 85:1-13

PSALM 90:14b. There is no joy like that which follows the experience of sins forgiven. This experience does not stem, however, from the fact that God has suddenly turned towards us and with tender compassion forgiven us. Rather it stems from the fact that we with sudden remorse and compunction of conscience have awakened to the enormity of our transgression and alienation from God, and, terrified lest God has cast us off for ever, we received of His fullness and found our sins forgiven. No wonder we can then sing, "Praise God!"

*Forbid it, Lord, that we should seek like Herod to worship Thee with vain words at one moment, and at the next strive to destroy Thy truth or frustrate Thy will. Amen.*

**Tuesday, March 25**

READ PHILIPPIANS 2:1-8

*Experience is what a man does with what happens to him.—ANON.*

WHEN THE psalmist asks that the Eternal turn now and make His people glad (Psalm 90:15a), I am sure he is not asking for a superficial kind of gladness. Gladness is essentially a deep and contagious feeling of joy experienced from within the secret recesses of the soul. It comes from our love of truth, humility, unselfishness, and all the virtues inherent in our faith in God. But to love these eternal values is to manifest them in ourselves.

*Grant, O Father, that today we should not be content to perform life's trivial duties in the warmth and comfort of our favored circumstances until in some measure we have considered the plight of those who suffer under tribulation. Amen.*

(Continued on next page)

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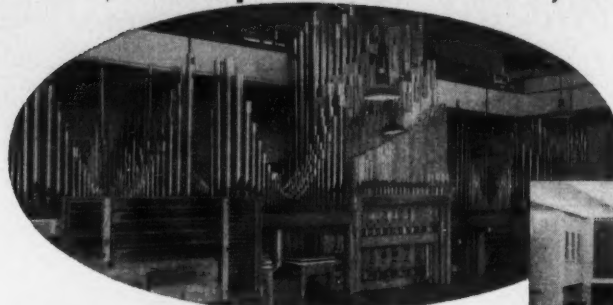
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Wednesday, March 26

READ ISAIAH 40:18-24

Regrets are the natural property of gray  
hairs.—SELECTED

WHAT THE PSALMIST has in mind in Psalm 90:15b is a strange attitude to many people, particularly to those who think that life ought to be a kind of uninterrupted honeymoon, with never an ache or heartbreak. We know, if we know anything, that life is not and never can be this kind of existence, what might be called a special form of "protective custody." We can't live in an ivory tower, not if we expect to come to grips with life.

*Teach us, gracious Father, the  
patience and endurance we need to  
run our course in faith. Amen.*

Thursday, March 27

READ HABAKKUK 2:1-8

Who truth will speak, stabs falsehood  
to the heart.—JAMES RUSSELL LOWELL

"LET THY servants see thee at thy saving work," reads Moffatt's translation of Psalm 90:16a. It is a natural desire on our part to want to see both judgment and redemption come nigh. We can gratify this desire, if we will lift up our eyes and behold how the Lord brings His mighty acts to pass. There is a familiar proverb, "Whom the Gods would destroy, they first make mad." This proverb we have seen fulfilled in the downfall of Hitler, Mussolini, and Tojo. I wonder if we are as eager to see God's redemptive acts. The revival fires are already begun.

*We ask Thee, O God, that Thy saving  
work may be manifest in the world,  
beginning with ourselves. Amen.*

Friday, March 28

READ HABAKKUK 2:9-16

It is better to be alone than in bad company.—ANON.

CERTAINLY every God-fearing parent longs to have his "children see God's glorious power" Psalm 90:16b (Moffatt). Never more so than in these days when seemingly so much evil abounds without restraint or punishment. Tragic as the many revelations of corruption, graft, cheating, and dishonesty have been in these recent months, they show forth God's invincible power to bring evil to naught.

*Lord God of hosts, knowing that  
Thou lovest righteousness and bring-  
est judgment upon the wicked, we give  
thanks to Thee for strength to rise in  
the scale and for inner confidence to  
do the right, even in spite of the scorn-  
ful. Amen.*

### Saturday, March 29

READ PSALM 27:1-6

THE PSALMIST draws his immortal song of faith to a close with a final appeal: "Lord, may Thy loving favour rest on us" (Psalm 90:17a, *Moffatt*). This interpretation of "the beauty of the Lord" is significant. It embodies the idea that we instinctively seek the benediction of those we love. No journey away from home is properly begun without the love and favor of those we leave behind.

*O God, our help in ages past, Thou who hast led Thy children out of bondage, sorrow, and night, save and deliver us at last. Amen.*

### Sunday, March 30

READ ISAIAH 26:5-13

HOW FREQUENTLY the work we undertake is undone and annihilated! Even the best constructed efforts are brought to ruin as in an instant. But God somehow has demonstrated His power to prosper the works of those who seek His face. Was the psalmist thinking of Abraham, or Joseph, or Elijah, or Amos, or Isaiah in vs. 17b? Surely his words were prophetic of all the saints tried in the fires of persecution—Stephen, Paul, Cyprian, Athanasius, John Huss, Savonarola, William Tyndale, Cramner and Ridley, to mention only a few. Fear not, for God is able to be exceedingly abundant above all that we ask or think.

*Thou art our God, Thou God of Abraham, Isaac, and Jacob, and there is none beside Thee. Pardon and deliver us from all our sins; confirm and strengthen us. Amen.*

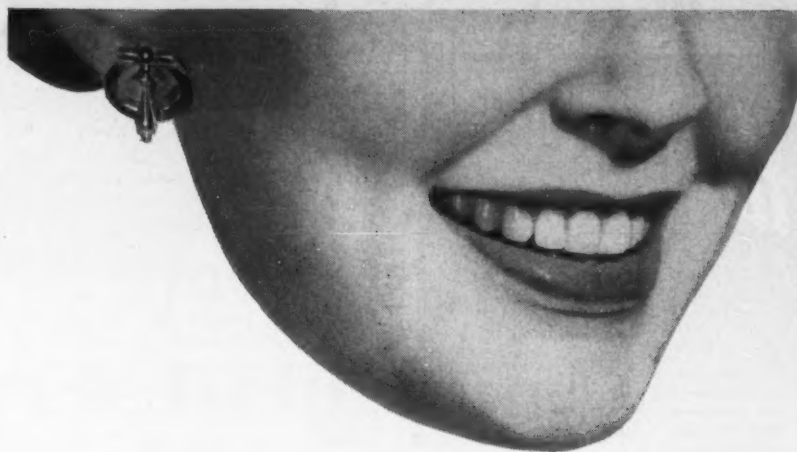
### Monday, March 31

READ ISAIAH 40:25-31

TODAY IS a time for retrospect—first, with regard to Psalm 90 as a memory exercise. Its sublime lines, once laid up in your memory, will echo and re-echo with blessing throughout the coming days. Secondly, with regard to its corrective and healing approach to life with its brevity, its hardships, its frailty, and its transgressions. No matter what others say in scorn, no matter how we may have felt in the darkness of despair, this psalm announces with serenity and conviction that life under God is purposeful, intelligent, and at last triumphant.

*We come before Thee, Lord Jesus, mindful that Thou hast opened the doors of heaven and allowed us to envision the glories of this present life and the triumphs of the life which is to come. Amen.*

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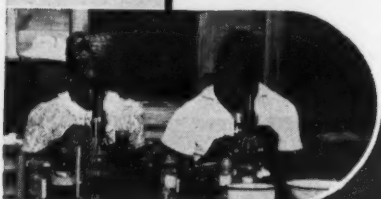
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A Christian Herald CHURCH HELP PLAN Participant—See page 51

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—JESUS



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## THEIR FAVORITE HYMN

(Continued from page 6)

rarely lead off in song, as was formerly my custom. But this morning I felt very sure that any slight deflection from the proper key would go unnoticed and so I sang without restraint. And how I did enjoy it! How every person did!

I feel that, on this Sunday morning, the song that rose within our little church and poured out through the open doors and windows would reach the ears of every passerby and others in the little village and the quiet countryside who were not in attendance. I think that it must have turned their thoughts toward God. If you want to hear a real outpouring of song from our people, just listen to them as they sing Number 268: "Are ye able, says the Master, to be crucified with me?"

I am a sort of philosopher, though no one knows it, and I always enjoy witnessing any interesting or unusual incident and then trying to figure out just why or how it came about. As I sit here and think about that song and its haunting tune, I wonder why we like that particular hymn so well. First of all, there is the sentiment expressed. It seems to fit so well. Our people are a sturdy people and this, a sturdy song, antiphonal in its character. There seems to be a single voice asking a simple question: "Are ye able?" After the question comes the answer, as if from a great body of people eagerly awaiting the opportunity to shout, "Yes, we are able. Our spirits are Thine."

I suppose, however, that I like this

song not only because of the sentiment but because the music itself lingers with me long after the heard melody has died away. I do not suppose this is great music, but I always find that I hum that tune all the way home from church. I have been humming it this afternoon. I know that every now and then this coming week I shall find myself humming or whistling that haunting melody.

In my musical likes, I presume that I am no different from the others at the church this morning and I feel that my reaction to the song is similar to theirs. We love that song. The singing of it seems to bring a deep emotional and religious experience to us all.

As I drove home this morning, I saw farmers working in their fields. I wish that they had been at church and found the joy in lifting up their voices in that song to God. Historically, we are a religious people with a deep religious background. So many do not even put themselves in the way of a religious experience. So many never step inside a church to listen to the word of God in sermon or in song!

I wonder if some of us haven't in some way, lost a little of our religion. I wonder if that may not be partly the cause of many of the ills and troubles in our world today.

"Are ye able" to take the responsibilities of a Christian in the world today? I heard a thrilling response to that question this morning in our little church: "Yes, we are able. Our spirits are Thine."

## "QUEEN" ON A CRUSADE

(Continued from page 26)

at fourteen. Today in her New York apartment she still plays "The Brook," lighthearted Mendelssohn-like composition which qualified her for the Conservatory. In spite of four to five hours a day of piano practice, Victoria graduated from college at eighteen, speaking Dutch, German, French and English. Her "master" tore his hair when she quietly told him she had decided to become an evangelist, not a musician.

Her parents meanwhile had broken with the Army; there was enough of the General in Catherine to make her as stubborn about taking orders as he about giving them. When her mother sailed to America for an independent evangelistic tour, Victoria came with her to stay three months. The three months have never ended.

Miss Victoria Booth Clibborn was soon receiving her own speaking invitations. The talented young lady of twenty-three traveled about the country addressing churches and mass

meetings, winning the heart of America. When a rally was announced for Louisville, her brother Eric, studying at the seminary, wrote glowingly of a "handsome young widower with two little boys." Victoria penned tersely, "Not interested."

"But I've prayed about this," Eric insisted. "This is the way it is to be!" Meanwhile, he was trying his best to put ideas into the head of the widower. Agnew Demarest was totally unenchanted.

But Eric had his information straight. The night Victoria spoke in Louisville, Agnew listened to her at Macauley's Theater. When her part in the cooperative program was completed, she left immediately to speak at another hall. A good share of the audience trailed after her—Agnew among them—and overflowed the small auditorium. The young widower hurried across the street to Second Presbyterian Church where he was organist. "You've got



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to let Miss Booth Clibborn bring her meeting over here," he told the startled—and reluctant—officials. "Right now. Either that, or you get yourself a new organist."

The church did not get a new organist, but Agnew Demarest took unto himself a new wife. "I understand that your ministry comes first," he told her then, in 1918, and the same understanding still holds. (The two of them worked together at evangelism for twenty-five years, and today he's field representative for the Board of National Missions of the Presbyterian Church, U.S.A.)

Theirs was a big family—six children of her own, and the two stepsons. One child died as a baby, and Daniel Noble as a beloved tot of two-and-a-half. Many of the hymns Victoria Demarest has written bear the overtones and strengthened faith of sorrow. In 1943, the family lost their Virginia home. Driving to their next preaching point with resources amounting to one lone dollar, fourteen-year-old David kept singing over and over one of his uncle's hymns:

If, like Job, in just one day,  
All you have is stripped away,  
Do not curse God to His face,  
But once more the cross embrace.

Undaunted by the silence greeting

his song, he swung blithely into the chorus:

Let it go! Let it go!  
What has God not brought you through!  
Let it go! Let it go!  
He will work it out for you.

The boy's mother felt like crying, "Please, David, I can't stand hearing that again!" But she kept silent. And when David died in the Navy during World War II, she still maintained her silence. . . .

**T**HROUGH preaching, through her dramatic reading, "My Son Jesus," in which she impersonates twenty characters with no devices but her own remarkable stage presence and depth of feeling; through her hymns and songs; through her effective and sought-after sermons, Victoria Booth Demarest fills full her ministry, which still comes first. When she went to eight countries last summer, when she spoke to a Kirchentag multitude of 20,000 in the great Waldbuehne in Berlin, she preached of the common bond between Christians separated by whatever oceans or continents or curtains. "Beloved Sister in Christ," wrote a believer from the Soviet Zone, "you made us see the world-wide unity of Christians. (Please do not write to me here!)"

"We must get acquainted personally with Christians in other countries to

sense our common faith," Mrs. Demarest declares. "There are already too many official channels. We need the personal touch in our giving. A little given with love is better than much given without it."

It was such personal contact that Victoria Booth Demarest reached for when she saw stricken Greece. "This is the land that taught us what we know about democracy, even to giving us the word itself! And they still have much to give us. Not money. *Silver and gold have I none, but what I have give I unto thee. In the name of Christ arise!*—that is their message, their contribution to us. We in America need a spiritual awakening, and Greece is awake, though bruised and unable to help herself. A vicious sadism was wreaked upon Greece that no other country has had to endure. Her people need us. We need them."

And being a Booth, she translated her emotion into action. Under her leadership here, and the leadership of self-sacrificing and prominent men of integrity in Greece, the Greek Village Adoption Plan\* has been launched. American communities will have the opportunity to literally adopt Greek communities. Schools will be privileged

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A *Christian Herald* CHURCH HELP PLAN Participant—See page 51

MARCH 1952

to contribute toward the building of schools and to provide paper, pencils, blackboards; lumber companies will give lumber; cattlemen cattle, for 80 percent of Greece's cattle were destroyed by war. Churches of the adopting community will help to restore a church in their beneficiary town of Greece. Greece needs everything—water pipes, building tools, yard goods, baby clothes, household utensils so basic as pails and pans.

The two communities will become acquainted, find the fellowship of free men under God. The bond will be welded. And therein lies the "plus" element—the quality that makes this more than just another American hand-out, the element of spirit that makes it the most appropriate job in the world for a woman preacher, a granddaughter of General Booth.

For what can a preacher — any preacher—better do than teach men and cities and countries to love each other and take thought each for the destiny of the other?

#### THE MIGRANT PROBLEM

(Continued from page 22)

one. You see, you can be as idealistic as you want to be—like Miss Della here—and come in with your Bibles and Harvesters, and you can help some people to see the light. But you can't escape the fact that there are factors that motivate people besides Christian charity. People who object to the color of an extended hand don't mind half so much when it holds a greenback."

He chuckled. "Good idealism is good business! Why, one man here told me, when the color question was tense, that he was serving a white man when two Negroes walked in. He took their order, and the white man called him over and said if they were served, he'd walk out. 'I just told him,' said my friend, 'to go ahead if he wanted to, because his order was a hamburger and the other two had asked for full dinners. He looked a little surprised, and then he laughed and finished his hamburger.' See what I mean?"

I asked him one last question. "Don't you find it a little complicated to run your grocery store and be mayor at the same time?"

"Well, I manage this way," he said. "You see, I've stopped handling perishable goods. So when some problem comes along, I can shut up shop for a couple of hours or even a couple of days and there's nothing to spoil. A little business more or less doesn't matter in the long run if I can keep the community on an even keel."

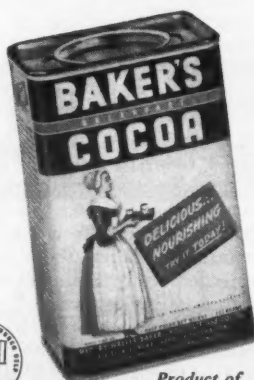
It's nice to have a mayor like that. And it's nice to be the mayor of a town that has the spiritual stamina to listen to its conscience. THE END



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# Sunday School Lessons

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for Christian Teaching; © International Council of Religious Education.

By Amos John Traver

## • Sunday, March 2

### BARNABAS, A GOOD MAN

ACTS 4:36, 37; 9:26, 27; 11:19-26; 13:1-3

**T**HERE are two perfectly good men, one dead and the other unborn." This ancient Chinese saying is not very hopeful of human nature. It does set a high standard for goodness. Jesus used a similar definition in Matthew 19:16, 17. Only God is good.

The writer of Acts calls Barnabas good. He does not mean that he was perfect. Nor does he use the term merely to say that Barnabas was a good fellow who paid his debts, lived a decently moral life, and helped his neighbors. The goodness of Barnabas was well-rooted. By his faith in Christ, the Holy Spirit had taken possession of his heart. He lived a good life because he was made good within. It was not a form of good social relations achieved by his own decision and will power. His life was godlike because God reigned in his soul.

Barnabas was a Levite. He came from Cyprus. Some identify him with Joseph Barsabbas, one of the two nominated to take the place of Judas as an apostle (Acts 1:23). How he became a Christian is not told. Certainly his Christianity went all the way with him.

Barnabas was generous. He shared in the enthusiasm of the first Christians at Jerusalem and sold his property, giving all he received to the apostles. He was not like Ananias and Sapphira. Whatever we think of that experiment in sharing wealth we must admire the spirit that prompted it. At least Barnabas practiced stewardship. He shared his possessions with the poor. This was one mark of his goodness.

He was Paul's sponsor. When the rest of the disciples in Jerusalem suspected Paul, Barnabas trusted him and persuaded them to receive Paul into their fellowship.

Barnabas had been brought up among the Gentiles. He would not be as prejudiced against them as were the Jerusalem Christians. When word came that Gentiles were becoming Christians in Antioch of Syria, leaders of the church were disturbed. It was natural that they should send Barnabas to Antioch to get a firsthand report. He found that Gentiles were genuinely converted and possessed of the Holy Spirit without having first professed

the Jewish faith. And he was glad. More, he called Paul from retirement in Tarsus to help him organize, educate and extend the Antioch church. The same kindly judgment that Barnabas gave Paul he gave to the Gentiles. A good man recognizes and respects goodness without regard to race, tradition, class or nationality.

There was one serious difference between Paul and Barnabas, caused by John Mark, nephew of Barnabas. He had gone with Paul and Barnabas on their first missionary journey but for some reason had left them and gone home. When Paul and Barnabas planned their next tour Mark wanted to go along, but Paul could not forget his former failure and refused. Barnabas stood by Mark, and so the team separated, Barnabas and Mark going to Cyprus. Silas took the place of Barnabas as Paul's companion. Years later Mark is shown as Paul's beloved helper. (II Timothy 4:11). Was Paul or Barnabas right about Mark? Both, perhaps. Mark needed the frank refusal of Paul in order to recognize his weakness. And he needed the fatherly confidence and guidance of his uncle to prepare him for his life work.

Supremely Barnabas was Christ's man. With Paul he was commended to the Antioch church as "men who have risked their lives for the sake of our Lord Jesus Christ." Among the great Christians of all ages Barnabas should have his place. That he has so seldom been recognized would have been all right with Barnabas. For Barnabas was that kind of man.

### Questions:

*Is a good man one who does good deeds? Or does goodness depend on motives as well? What was the supreme life purpose of Barnabas? Bishop Latimer wrote: "When we are justified by faith in Christ, then come good works." How does such a definition of goodness differ from the world's definition? Discuss the declaration, "It doesn't make any difference what I believe so long as I live right."*

## • Sunday, March 9

### PAUL, PRISONER FOR CHRIST

PHILIPPIANS 3:4-17

**P**AUL took seriously Jesus' command: "Go . . . make disciples of all nations." He was consumed by a great ambition: to witness Christ to

as many people in as many places as possible. Traveling was hard work in those days and Paul experienced all its perils. Weariness, hunger, beatings, shipwreck, arrest, imprisonment, poverty—for all these Paul of Tarsus exchanged the comforts and security of his life before Christ entered.

Rightly Paul is credited with shaping the theological thinking of the Christian world to this day. It is his interpretation of the meaning of Christianity that is generally accepted. Sometimes we feel the lack of knowing this warm-hearted, friendly man. It was not the majesty of his mind that won thousands to Christ. The logic of his arguments confirmed men in the faith, but converts are rarely argued into the Kingdom. He loved Christ and he loved people. He had the genius of friendship. Everywhere he went he found sincere men and women, who responded to him.

Paul's epistles are very personal letters. Even when he wrote to churches he was thinking of persons—men and women who had entertained him in their homes and given him generous gifts. They were his "children in the faith." He had won them to Christ. How surprised he would be to know that his letters would be preserved and become as holy to Christians as the Scriptures of his fathers. Do we use the letter way of witnessing Christ as much as we might? In Paul's day only a few copies would be produced by hand. Now we have printing and many other means of duplication, and mails go everywhere. Would Paul miss any opportunity today for sending his messages around the world?

The courage of Paul breathes through every letter. He recounts many of his trials because he wants the persecuted Christians to realize that he understands their difficulties. He makes no boast except in the power of Christ to sustain him. The secret of his courage is his assurance of the constant presence of Christ. When Jesus sent His disciples on their mission to win the world He promised, "Lo, I am with you always." With simple, unquestioning faith, Paul believed this.

"To live is Christ." That is the key to Paul's joyous, victorious life. It is the secret of endurance. In the assurance of His presence is power to live. Even death loses its dread, for it becomes the door into perfect, unending fellowship with Him.

### Questions:

Read the greetings at the beginning and close of Paul's epistles. List the names of all his friends to whom he sent greetings, and see what you can find out about each of them. Note other friends of Paul named in Acts. How are we using our friendships as a channel for witness?

(Continued on next page)

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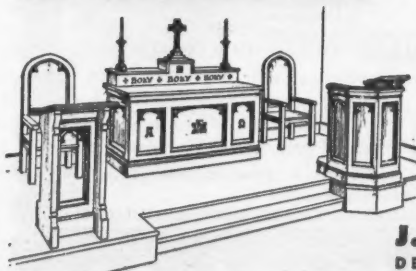
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• Sunday, March 16

### TIMOTHY, WORTHY FOLLOWER

ACTS 16:1-3; PHILIPPIANS 2:19-24;  
II TIMOTHY 2:1-5

"I HAVE no one like him who will be genuinely anxious for your welfare. . . . But Timothy's worth you know, how as a son with a father he has served with me in the gospel." Such a tribute from Paul sets this young man apart from all his companions. Timothy was Paul's choice to go to the church in Philippi when it needed leadership. We have little detailed information about Timothy, but it is enough to know that Paul loved and trusted him.

Timothy was the son of a Jewess named Eunice and a Greek father. His grandmother, Lois, and his mother, were highly commended for their faith (II Timothy 1:5). He was well brought up; his home did not fail in religious training. Paul met the family in Lystra and saw in the young lad just the qualities of faith and life that won his love and confidence. Two years later, on Paul's return to Lystra, John Mark was no longer with him, and he invited Timothy to take his place. From then to the end of Paul's life, Timothy was like a son to him. Except when sent on important missions by Paul, Timothy was his constant companion.

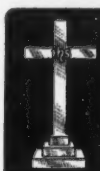
He was with Paul at Ephesus on the third missionary tour and probably went with him to Jerusalem, where Paul was arrested. He could not travel with Paul to Rome, but soon after his beloved master was in prison at Rome, Timothy was with him. Letters written from prison by Paul include Timothy's name in the greetings. At the close of Paul's first imprisonment Timothy traveled with Paul until he was sent to take charge of the church at Ephesus. On Paul's second imprisonment, which was to end in martyrdom, he sent an urgent request for Timothy to hurry to his side. Whether he arrived in time we do not know. It is enough to know that Paul wanted his young friend with him as he faced almost certain death.

The two letters generally accepted as addressed to Timothy by Paul are full of warm-hearted counsel. Paul knew that the work of a young pastor in his day was full of peril. Remember that Christianity was a minority faith, a new faith. Many Christians had been claimed from heathenism, and must be led like children into Christian ways of thinking and living. Since both Jews and Gentiles were included in the membership of the churches, there would be inevitable prejudice. Roving teachers claiming to have some peculiar revelations of truth brought heresy into the ranks. It was necessary that Timothy preach the truth fearlessly and yet

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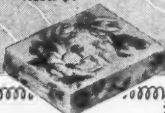
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tactfully. He must show by his life how  
Christians ought to live.

Many times in his letters Paul uses  
the athlete as an example of self-  
discipline and singleness of purpose.  
To be an effective leader in the church  
Timothy must be temperate and self-  
controlled. Anything that might keep  
him from an effective ministry must  
be given up, if not for his own good,  
at least for the good of the new-made  
Christians. Paul would give us the  
same counsel. Our supreme purpose  
as Christians is to evangelize the  
world. Habits that will hinder our wit-  
ness had better be avoided. We may  
be sure that Timothy's life for Christ  
was as eloquent as his words.

### Questions:

*Paul, the aged, called young men about  
him. Their friendship meant much to him  
but he was more concerned with training  
men to take his place after he was gone.  
Do you think we are as concerned about  
future leadership in our churches? Are  
the young folks in your church trained and  
trusted for leadership?*

### • Sunday, March 23

**OPEN HEART AND HOME**

ACTS 18:6-15; PROVERBS 31:30

**J**ESUS lived, died and rose again in  
Asia. Sometimes we westerners for-  
get this. What an unpayable debt we  
owe to Paul! At the call of the man  
from Macedonia Paul entered Europe.  
To his obedience to his God-given  
vision we owe the evangelizing of our  
ancestors. Paul, with his new co-worker  
Silas, was at Troas when the call came.  
Immediately they set sail for Mac-  
edonia and on landing Paul headed for  
the most important city, Philippi. He  
knew the strategy of winning a place  
for Christ in great population centers.

Was there a great crowd of soul-  
hungry people eagerly awaiting his  
message? Far from it. His first oppor-  
tunity to preach Christ came outside  
the city on the river bank. He had  
heard that it was a place where some  
Jews gathered regularly for prayer.  
There he found only a few women  
gathered. Did he turn away in disgust?  
No, Paul told the women of Christ.  
One among them was Lydia, seller of  
purple. She was baptized and her fam-  
ily with her.

In offering her home to Paul, Lydia  
received even more than she gave. As  
a new-made convert, how many ques-  
tions she wanted to ask of Paul! What  
it must have meant to her and her  
family to hear Paul pray in their home!  
And to Paul, deprived of home life  
by his missionary calling, the home  
of Lydia would always be a happy  
memory.

Lydia was a business woman. She  
sold purple cloth. Tyrian purple was  
highly prized. The method of dyeing

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this color is now a lost art. It is sup-  
posed that the dye was made from fluid  
extracted from the throat of a small  
shellfish. Only a drop was supplied by  
each little creature. Cloth colored with  
this dye was an important item in the  
extensive trade of the Phoenicians.  
Purple was considered by the Romans  
a sign of nobility. Lydia had a good  
business, no doubt profitable. It is  
significant that she took time from  
business to attend a prayer meeting  
by the riverside. Thank God for the  
numberless business folks who do not  
let success crowd God out of their  
lives.

Lydia's business was with those who  
could afford purple. Did she use her  
contacts with these customers to wit-  
ness for Christ? I am sure she did.  
Christ brought new meaning into her  
life. Some are called to be Christian  
business men and women. Honest  
measure, top quality and reasonable  
prices could be taken for granted with  
Lydia. As she prospered she must have  
delighted in giving more and more to  
the relief of poverty and the spread of  
the gospel. Selling goods became a  
means for expressing her love and  
gratitude for Christ. Essentially there  
is little difference between a call to  
farm, sell, work in a factory, keep  
house, or to be a pastor. When "to live  
is Christ," any worthy occupation be-  
comes sacred.

### Questions:

The word "hospitality" occurs four  
times in the New Testament: Romans  
12:13; 1 Timothy 3:2; Titus 1:8; 1 Peter  
4:9. The word means literally "love of  
strangers." The apostles understood what  
it meant to be entertained on their mis-  
sionary tours. What did Jesus say about  
hospitality? (Luke 14:12-14). Discuss.

### • Sunday, March 30

#### HOW LUKE SERVED HIS LORD

LUKE 1:1-4; ACTS 1:1, 2; 16:6-10;  
COLOSSIANS 4:14

**D**OCTOR, author, historian, trav-  
eler—that describes the many-  
talented Luke. He is the only Gentile  
among New Testament writers. He  
proved his right to be companion of  
Paul for at least eighteen years. If, as  
we suppose, Paul was never physically  
robust, Luke was always at hand to  
look after him. His ready and retentive  
mind absorbed the stories of the life  
of Jesus and sorted the wheat from the  
chaff. No better preparation for writing  
the Gospel could have been found than  
contact with Paul's interpretation.  
Surely Paul talked over with Luke  
much of the content of his letters. Per-  
haps he dictated some of them to Luke,  
who may have acted as his secretary.  
He would refresh Luke's memory on  
many of the thrilling scenes that went  
into the Acts. Probably they had much

written material on the life of Jesus,  
perhaps even Mark's Gospel, and saw  
together how much should be added.

"Luke may have met Paul first at  
Troas. In writing Acts, Luke tells of  
Paul's vision calling him to Macedonia.  
Then in Acts 16:11 he writes: "Setting  
sail therefore from Troas we made a  
direct voyage to Samothrace." From  
this time Luke counts himself in the  
missionary journeys of Paul. He is a  
modest author and generally keeps his  
name out of the spotlight. If we did  
not have Paul's kindly references to  
Luke in his epistles, we might not  
realize how important a part he played  
in the life and works of Paul.

Luke's major contributions are the  
two books of biography and history,  
Luke and Acts. Many think that he had  
planned a third. His second book  
carries the story of the infant church  
to the first imprisonment of Paul. The  
most literary of New Testament writers,  
Luke had an orderly mind and a sense  
of historical accuracy. He made it his  
business to interview all possible eye-  
witnesses of the life of Jesus. Read the  
introductions of Luke and Acts, and  
his purpose and method are clear.

Luke's Gospel is a model of simple,  
clear writing. His description of the  
storm at sea in Acts 27 is a masterpiece  
and often used to gain an accurate  
picture of ships, equipment and sea-  
manship in that age. Books have been  
written on the medical references of  
Luke. In his Gospel, Luke pays atten-  
tion to locations and circumstances  
attending events in Jesus' life. Parables  
appealed to him, and eighteen of the  
twenty-three mentioned in his Gospel  
are in Luke only. To Luke we owe our  
thanks for the accounts of such parables  
as: The Good Samaritan, The Lost  
Sheep, The Prodigal Son, and The Rich  
Man and Lazarus.

Luke's Gospel is full of the tender-  
ness of Jesus for man. The apostles fell  
asleep in the Garden of Gethsemane.  
Only Luke tells how Jesus excused  
them, saying they were "sleeping with  
sorrow." Only Luke tells of the penitent  
thief on the cross. Only a heart full of  
love for Christ could give us so warm-  
hearted a story of His life. Such proof  
is not needed of the consecration of  
Luke. One who would share the life of  
Paul with all its dangers and suffering is  
worthy to be counted among the saints.

### Questions:

Compare the four Gospels and note the  
parables, miracles and other incidents  
found only in Luke. A harmony of the  
gospels will be a great help. Dr. Harris  
E. Kirk notes the following characteristics  
of Luke and Acts: 1. His sympathetic  
reference to woman's place in the church.  
2. His picture of Christ as the universal  
Saviour. 3. His emphasis on the power of  
prayer. Can you find examples of each  
of these?

## WHAT'S THE "VOICE" SAYING?

(Continued from page 18)

typical two-month period appear in a booklet printed partly in nearly forty languages, running from Albanian to Vietnamese. Certain programs include some regular religious content. But the amount and nature of religious broadcasts vary from time to time just as they do with other subjects. If the total broadcast time to a given country is only fifteen minutes a day the proportion may be small or non-existent, especially if the target country has many religions.

VOA religious material is diversified. One observer might interpret it as being hardly religious at all, according to his understanding of what religion encompasses, whereas another might find it substantial at least quantitatively. Here are some of the many categories of material:

**Descriptive programs:** One on the Old North Church of Boston was used as part of "Christmas Eve in the Churches of America." Here also might come the extensive religious programs at Christmas and Easter particularly. "Our whole output," Mr. Lyons says, "is permeated by religious material, particularly to Christian areas."

**Speeches by officers of government:** Ambassador Francis B. Sayre, U. S. representative in the United Nations Trusteeship Council, spoke at the UN service in Christ Church, New York, last October. Portions of his address, "The Christian's Responsibility for Influencing the Trend of World Affairs," were used.

**Special ideological programs:** Greatly emphasized, these scripts are provided by the ideological unit of the program services section, a typical broadcast being a narration on "Marxism and Religion in the Soviet Union."

**Documentaries:** The documentary unit prepared a program for the anniversary of the birth of Mohandas Gandhi, including a recording of his spiritual message, spoken by himself.

**Plays:** The same unit prepared "Unto You This Day," a Christmas drama adapted from the domestic radio series, "The Greatest Story Ever Told."

**Commentaries:** Mr. Lyons prepared one such on "Cardinal Saphieha and Religious Persecution," telling the story of the persecution of the Archbishop of Cracow by the Communists.

**Features:** An interview conducted by Mr. Lyons, with Dr. Henry P. Van Dusen, president of Union Theological Seminary, was used in connection with the observance of Religious Education Week.

One of the most extensive regular religious broadcasts is a weekly program in English, "A Nation at Worship." Mr. Lyons describes it as "truly



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religious in every sense of the word. . . . includes services from all denominations as well as special inter-denominational ones taken from religious observances all over the country. . . ."

Questions and answers, reporting of events, speeches by religious leaders, presentations of statements by prominent persons, prayers, and music are among the other types of programs.

But is the VOA doing the best job it can with religious material? Is it doing the best job that can be done? This observer would say "No."

In international propaganda work, as in church life itself, the results are likely to be commensurate with the amount of time and money invested. If the director of religious programming were supplied with a staff of ten and given far more time for religious broadcasts, at least the quantity of religious material would increase.

In quality much of it is of a high order. In general, however, it lacks warmth and fervor. The appeal is largely intellectual or politically propagandistic. It is negative because it is either merely descriptive or reportorial on the one hand or absorbed in attacking the views of the "enemy." Except in vague terms it is not an expression of a profound belief.

Enthusiasts for Billy Graham might object—and rightly—because evange-

lists of his position find no major place in the programs, although they are an important element in the U.S. religious scene. The Jehovah's Witnesses might declare that some of their records are as worthy of presentation as the voice of Gandhi or Eleanor Roosevelt. Citizens who believe religion is religion only when it achieves the spirited response of the camp meeting revival service will find VOA programs frigid. Yet such meetings are part of our religious picture. Objectors to the sociological interpretation of religion, on the other hand, would label VOA dangerous merely because it links religion with better housing.

**R**ECOGNIZING that VOA is an instrument of psychological warfare, legally compelled to walk a tightrope, and handicapped by restrictions of time and money, it nevertheless must be said that VOA handles religion timidly, with little enthusiasm, and with no discoverable fervor. Billy Graham is not used because anything that seems like proselytizing is suspect. VOA is so fearful of becoming an evangelistic agency that it becomes an adjunct, without realizing it, of a particular faith whenever it beams that faith's programs exclusively to some part of the world where that faith dominates. Anything that seems to be of a con-

demnatory nature about man, that might suggest his depravity and his need to be saved, is firmly excluded. The deepest concern is exercised for the sensibilities of the target area, more concern, for example, than practiced by domestic commercial radio sponsors with a product of much less importance to sell.

Dr. McCartney, the religion consultant, is aware of this. He told CHRISTIAN HERALD this, when asked if he thinks the VOA "is doing a good job of getting the religious ideals of America into its programming":

"... the approach (perhaps) has been too apologetic. Why do we have to be so cagey about the part that religion has to play in American life? Religion is a factor that permeates every phase of our life. . . . It is our faith that this is a nation under God, that has made America what she is. We should not be reticent in telling the world that we believe in God. It is high time, in the face of so much unbelief in our own country and the aggressive atheism of the Kremlin, to mount a forthright spiritual offensive with everything that we have got. Let us soft pedal the apologetic note.

"There is another attack that would be helpful and this is to put less emphasis on our 'high holiday' approach to the subject of religion. We

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Both Welch's Frozen Grape Juice and Knox's Gelatine are Church Help Plan products.



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not only rise to special heights at Christmas, Easter and Thanksgiving Day but religion is a round-the-clock characteristic of our life. No matter what the Census says about the millions who refused to be put down as being associated with any organized church or synagogue, it is none the less true that the great mass of the population has lived on the accumulated spiritual heritage of the past. Faith in God, in Jesus Christ, in the Ten Commandments, and in the Golden Rule are deep-rooted principles of our everyday life and these comprise the grass-root convictions by which we exist as a State. We could well seize every opportunity that opens, and there are many, to emphasize the fact that religion is a vital part of our everyday life."

If different emphasis is to be given in these broadcasts there must apparently be a decision in the highest brackets: Mr. Compton, Mr. Kohler and others. The top echelon of VOA must fight out the battle of the mirror approach. Within American religious circles are hosts of critics of the churches for failing to attract more adherents. We hear constantly the accusation that Americans give mainly lip service to religion, that our political leaders are for the most part godless and that the rank and file church member uses or overlooks unethical practices in business and public life, fails to fight the liquor traffic, and spends more on cosmetics, tobacco, and movies than on religion. VOA must portray the truth, even though it may vitiate the best-foot-forward approach.

But VOA need not only mirror religious life in the U.S. It can draw upon the religious heritage of this nation. Is not that heritage more than a statistical pie cut into sections to be apportioned to various religious groups? Is it not more than assigning thirteen days annually to Catholics, some supposedly equitable number more to Protestants, another to Jews, and then assuming the job is done? The main idea to be communicated is the sum total of American religion and its meaning in the lives of our people.

VOA analyses instead of synthesizes; it tends to compartmentalize the faiths of America, when they ought to be shown as the product of a melting pot.

Neither excuse nor need exists for pussyfooting or temporizing about religion. VOA has a great body of truths to broadcast, to dramatize, to describe, to discuss. They are fully expressed in this country's great religious heritage and in the faith that motivates scores of millions of Americans today. Perhaps VOA should do a little less talking and a little more listening. Then the Voice of America could be truly the Voice of the People.

THE END

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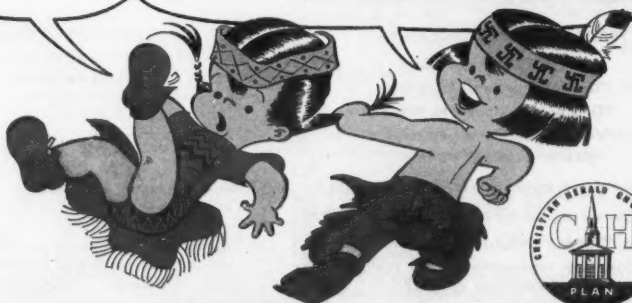
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## FAITH HITS THE FACTORY

(Continued from page 27)

unspoken consent, they again gathered awkwardly in the tiny office. Standing behind his battered desk, Severance faced the tiny congregation in grimy overalls and said, "I'm going to pay you fellows for your time at our daily services here. Not that you're being paid to pray, mind you. It's just that I think morning devotions are part of the schedule in my plant." He smiled as he added, "I'm grateful to you fellows for joining with me."

**T**HUS began one of the pioneer efforts at combining work with worship. The belief Severance had in his invention—which ultimately revolutionized the grinding industry—and the faith he had in God were justified. His enterprise flourished and expanded, and those five original workers are still with Severance, sharing in his success.

Besides being a tribute to American ingenuity, the prospering Severance Tool Industries Corporation today provides one of the nation's best examples of what happens when faith hits the factory. The initial experiments in daily devotions conducted here and at similar plants have proved so successful that literally hundreds of other factories and businesses have already started such a program. Across the land, more and more, employers and employees meeting together in simple, refreshing prayer during working hours are finding a greater contentment and pleasure in their assignments. And, importantly, in each other.

Men communing daily in the brotherhood of devotions are less apt to regard each other with distrust. At those organizations where services are integrated into the day's labors, there are no ranking disputes between so-called labor and so-called capital. The unity created by prayer gives a broader, less selfish perspective so that working conditions, pay, and the direction of labor are seen in their proper places in the over-all production picture. With this understanding of their common objectives and with a sense of true fairness toward each other, the men can sit down together and without rancor or passion iron out any differences that may arise.

Severance feels that prayer engenders a spirit of unity that fulfills the highest ideals of democracy. "There are no classes under God, you know," he says with a reflective smile. "Prayer binds all men into mankind."

When the 7 a.m. whistle sounds at his plant in Saginaw, Michigan, the air is filled with morning greetings and cheerful banter as men in overalls, men in double-breasted suits, and stenographers, truckers, billing girls, and

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office boys all make their way to the pleasant auditorium.

There is a hush. Like as not, Norm Hunt, who runs a grinding machine, will mount the platform to lead the services. Or it may be Rudy Dik, plant manager, who will take over. Either, whether clothed in coveralls or in a business suit, is appareled in the dignity and presence that comes from close affinity with God.

A passage from the Scriptures is read, a prayer is given, and perhaps a hymn or two is sung. Then someone may rise from the congregation and volunteer a sermonette. There is a new and rich experience. There is a feeling of kinship in the room. The men are no longer simply workers; they are part of a vast brotherhood that knows no distinction between executives and labor. They blend together in common purpose and go forth with a more conscious realization that the tools they are using are tools of Christ, intended to help fashion a better world.

**E**VEN during the height of the manpower shortage Severance had lists of people who wanted to go to work for him. This, to him, has been his most profound accolade. "People like to work for me mainly because of the serene conditions that have come about as a result of our morning devotions,"

he says. "There is a kinship here, created by our common experience of prayer, that makes our employees enjoy coming to work and being with their fellows once again."

At one time Verne Purdy, a machinist, was seriously ill and hope was given up by local doctors. Severance employees called upon God in a prayer led by Fred Haines, of the sales department. Severance says, "Verne recovered that very day. The doctors were amazed. I was not, and neither were my men. We are never astonished when God answers prayers. But the community of feeling that came about in the plant was a startling and beautiful thing. Somehow all grew closer together."

He likes to tell of the morning a hand-grinder, whose work demanded great precision and dexterity, seemed ill at ease and near to breaking. He simply could not seem to get on with his work and damaged several pieces of expensive equipment. In other plants the man might have been fired on the spot, but here there wasn't the least thought of that.

When the foreman asked what the difficulty was, the grinder told him that he had been unnerved by an automobile accident the night before. With stirring simplicity, the foreman invited him into his office. As they prayed

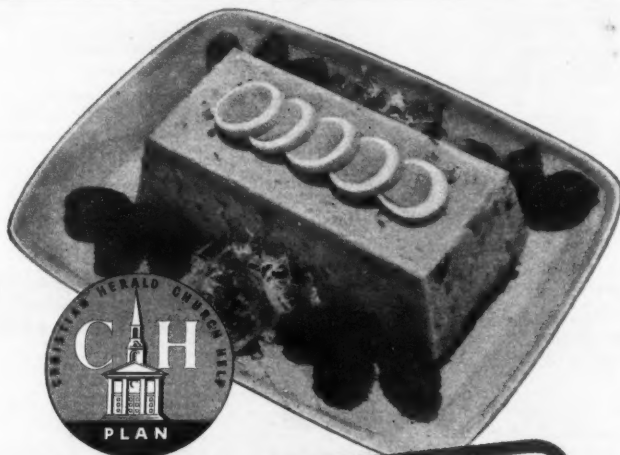
together for several minutes, the grinder's tension eased. He returned to work refreshed, as though a hand of grace had been tendered him.

**T**HERE was one period when shop rules were being broken and production fell to a new low. "This happens in every plant at times, no matter how well run," Severance explains, "but I was very discouraged. We had fallen alarmingly below our obligations."

At a prayer meeting he rose and voiced his concern for the future of the plant, its employees, and customers. "You and they have placed confidence in us and unless God undertakes to help, I won't know what to do," he said. Somehow a re-evaluation of purpose took place. The men settled down again and within a few weeks output was stepped up by some 25 per cent.

Devotional services such as the ones at the Severance plant are becoming widespread industry-wide. At the George Eastman Construction Company in Sacramento, California, iron workers, carpenters, riggers, drillers, bricklayers, and masons hold open-air services every morning before going on high, be it bridge or building.

This policy, which provides payment for the men at union rates for the half hour spent each day at devotions, was begun by Eastman, an intense man of



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**Stir in:** ¼ cup mayonnaise or salad dressing

**Add:** 1½ teaspoons grated onion  
½ cup finely diced celery  
¼ cup finely diced green pepper  
¼ cup chopped pimiento  
1¼ cups (4) chopped hard cooked eggs

Turn into one large or 4 individual molds. Chill until firm. Unmold on salad greens. Garnish as desired.

**Makes:** 4 servings.

**VARIATIONS:** Instead of eggs, use 1¼ cups tuna or salmon or shrimps or crabmeat or grated American cheese; adjust salt.

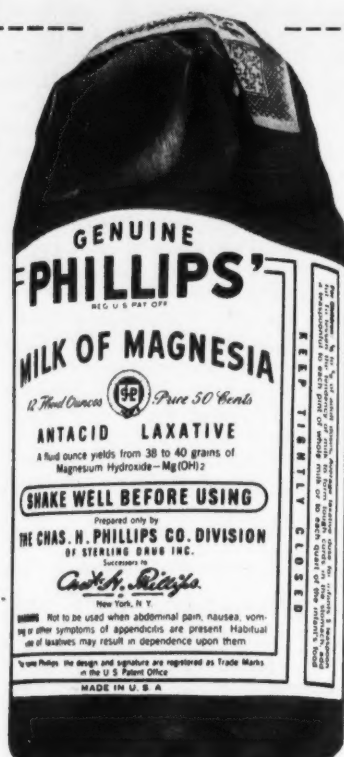
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prayer. It was speedily taken up by his supervisors when he pointed to the consequent sharp decline in accidents and fatalities.

The National Safety Council recently reported that relief of strain and tension, especially in dangerous work, is an imperative statistical factor in keeping fatalities and accidents at a minimum. The Metropolitan Life Insurance Company has found that a worker doing perilous work is in much greater danger when troubled by domestic discord, ill health in his family, or any recent emotional disturbance.

Prayer, Eastman has found, is the antidote to the tensions that beset modern man. In actual practice, prayer soothes and invigorates the spirit and strengthens the tremulous and fearful.

DAILY worship is being practiced both at great plants throughout the country and at smaller, more humble places of endeavor. There is a citrus grower on the outskirts of Phoenix, Arizona, who conducts daily services for his workers amid the orange groves. At several factories of the gigantic Goodyear Tire and Rubber Company devotions are held daily for all who wish to attend. The company not only pays for the workers' time but supplies a suitable room properly equipped.

At the famed R. C. LeTourneau Technical Institute at Longview, Texas, and at all the LeTourneau plants, the meeting in daily prayer of students and employees has been a long-established practice. Is it mere coincidence that here, as at other plants which bring religion into the daily lives of the factory workers, statistics both for strikes and accidents show a remarkably low incidence? At the LeTourneau school, where qualified young men are trained in industrial operations, part of the curriculum lays emphasis on the need for prayer in the interest of harmony, higher production standards, and higher morale among employees.

The J. C. Penney Company, which operates several hundred retail establishments across the country, has promoted worship services in all its offices and stores. The same holds true of the Kraft Cheese Company, a mining company in Arizona, a dairy in Wisconsin, and a pop bottling works in Arkansas.

In these organizations there prevails a spirit of contribution and goodwill that baffles their competitors. Employers and employees alike realize that they are working for more than just the profit and wages they receive. They find in their work a sense of dignity and a sense of belonging. They are in partnership with each other and with God. They lift their heads high as they go about their task.

THE END

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### Practice Makes Perfect

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Mother: "Yes."

Jackie: "Well, may I have a piece to practice on?"

### Best He Could Do

Student: "I don't think I deserve a zero."

Professor: "Neither do I, but that's the lowest mark I can give you."

### Helper

Mistress (to cook she has just discharged): "Why did you throw that dollar to the dog?"

Cook: "I never forget a friend; he used to help me with the dishes."

### Thorough

"I tried counting sheep, as you advised me," a clothing manufacturer told his partner, "but I couldn't get to sleep anyway. I counted thousands of sheep. Then, before I realized what I was doing, I sheared them, combed the wool, spun it into cloth and made the cloth into suits. But I lost \$20 on each suit—and for the rest of the night I lay awake worrying."

### Alternative

Mother: "Where is Jimmy?"

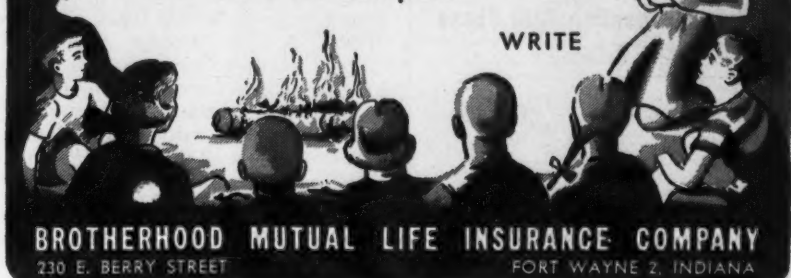
Dad: "If he knows as much about canoes as he thinks he does, he is out canoeing; but if he doesn't know any more about them than I think he does, he's swimming."



"I can't get him off there since he found out I ordered a new harness from the mail-order house."

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# THE ADVENTURE CALLED DEATH

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Bush reveals the true purpose of death and explains why it is the most beautifully rewarding of all human experiences. He brings to all who grieve a glorious message of peace and hope. He concludes his message with a series of ten meditations entitled "In Quietness of Heart."

On June 28, 1950 "Pathfinder" gave an excellent review on THE ADVENTURE CALLED DEATH. The response was electrifying! Letters poured in from all over America. The need for this book was far greater than anyone anticipated. Ministers were high in their praise for it. A Methodist bishop says: "It fills a great need and I am most enthusiastic concerning it." ... A Princeton professor of religion writes: "This small book will speak pertinently to many persons in sorrow or doubt." ... The canon of the Washington Cathedral says: "A beautifully written book, which could be a boon to many a family which has lost a member through death."

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## THE HEART OF ZACCHAEUS

(Continued from page 31)

As it was, only his mother and Irmis trusted him. And Irmis—ah, but he must find a way to help Irmis.

Thus he was thinking early one morning when he went into the city. Lost in thought, he was looking to the ground, when he heard his own name.

Zacchaeus stopped. He stared unbelievably through the light at the fat, white-robed man who stood a whole head taller than he.

"Eleazar!" he exclaimed finally. "Is it—can it be you?"

"Yes, it is I," Eleazar replied. He smiled, showing a row of white, even teeth above his smooth-trimmed beard.

Seeing the smile, Zacchaeus was more bewildered than ever. It was strange to see Eleazar smile. For years his mouth had been half-paralyzed and drawn to one side. It had been like that when they had last met. It had been like that at that same strange "Sermon on the Mount," as some people called it. At that time Eleazar would not have smiled anyway. More often he had worn a scowl for, being a shrewd trader in houses and lands, he was usually busy thinking up ways to make a trade profitable to himself and unprofitable to others. Yet, here he was smiling, and his mouth was straight.

There was something else strange about Eleazar. Zacchaeus had never before seen him dressed plainly. Now his robe was thin and even patched. As though reading Zacchaeus' thoughts, Eleazar touched the bosom of his plain garment. Then, without more encouragement, the words poured from his lips.

"You remember," he said, tenderly rubbing the side of his face as he spoke, "that day on the Mount when that man Jesus spoke? Well, after you left I went near him. He spoke to me and touched my lips. And—" Here Eleazar turned sidewise and looked toward the west, where the rays of the departed sun were barely visible. "—then I felt of my face, and it was straight. Like anyone's face. I looked for him afterwards, but he was gone. After that, remembering the words, remembering his benefit to me, I saw no peace. For my money was ill-gained. I had cheated, and I knew it. So I gave it back to those from whom I had taken it—that is, when I could. Some I gave to the poor. Now I, too, am poor—but I am glad. I shall praise him so long as the sun sets in the west, so long as it rises in the east."

Before Eleazar had finished speaking, there was a new light in Zacchaeus' face. He grasped Eleazar's arm.

"Where is he?" Zacchaeus asked almost breathlessly.

"I believe he is now on the road to

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Jericho," Eleazar answered.

With a thankful cry, Zacchaeus almost ran to the gray stone house.

"I know who may heal you," Zacchaeus told Irmis quickly. "Jesus—I have just heard of him. I shall find him."

"Oh, Zacchaeus!" Irmis cried joyfully. "Thank you!"

Adah, who appeared in the doorway, had heard, and she said, "Good courage speed you, my son."

Soon Zacchaeus was on his donkey, on the Jericho Road. The sun was high, and the wind was hot. It was lonely at first, but soon other men appeared. Then more and more came men, women and children. Some were richly clad, driving fine horses hitched to chariots, and some were walking and wore coarse garments.

The road turned sharply around a rocky ledge. As Zacchaeus rode around the bend, he found himself one of a throng of people milling about, their multi-colored robes mingling like the colors of an embroidered scarf, and their voices blending into a constant babble. Some were crying, and some were singing. But all were moving, trying to get ahead of one another.

"What is it?" Zacchaeus asked a man nearby.

As Zacchaeus had hoped, the man said, "It's Jesus—don't you know?"

Zacchaeus strained his eyes to see ahead, but he could see only the outer edges of the crowd. There was no room for his donkey, and no place to tie him, so Zacchaeus let him go. Still he could not get through the crowd, though he could hear a voice—one strange voice, though not loud—above all the others.

"Ah, how can I ever see him?" Zacchaeus, who was so low of stature, cried within himself.

Suddenly Zacchaeus looked up and exclaimed joyfully. He was directly under a sycamore tree—the only tree in sight. Without a word to anyone, he caught the trunk of the tree and began climbing. He was nimble-footed, and soon he was out on a limb which overhung the road.

From his perch in the tree, Zacchaeus could easily see Jesus, who stood among a group of men and women. He was a wonderful figure of a man, strong and robust. His light brown hair and beard resembled other men's, but it was his expression that was different. His eyes and mouth were gentle, like those of a child, and yet his words and his movements were powerful. The man in the tree, like those on the ground, was spellbound.

Then Jesus looked up—straight into the tree, and into Zacchaeus' longing eyes.

Zacchaeus held his body rigid, staring into those gentle eyes. In some unexplainable manner, he felt the man's

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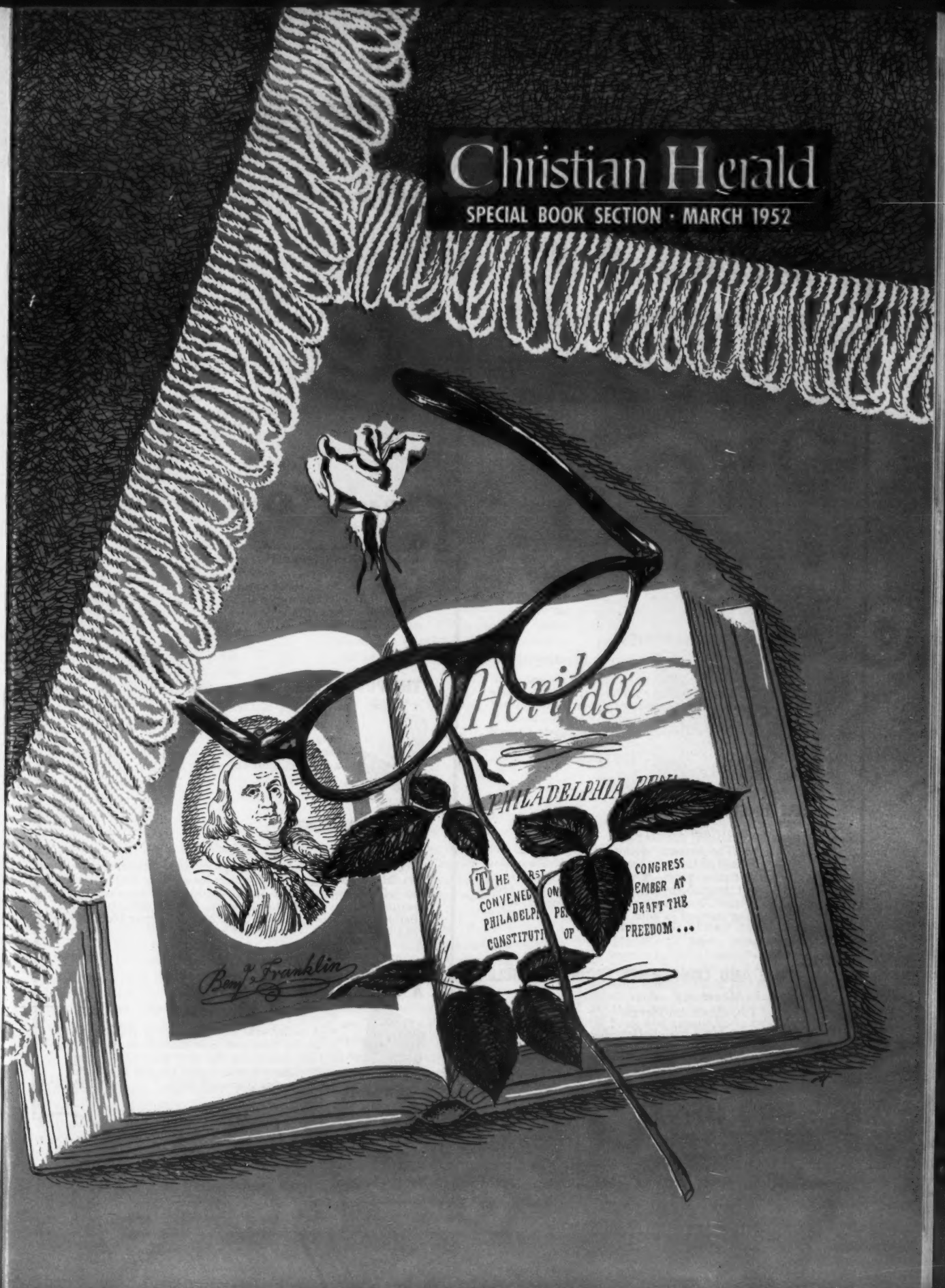
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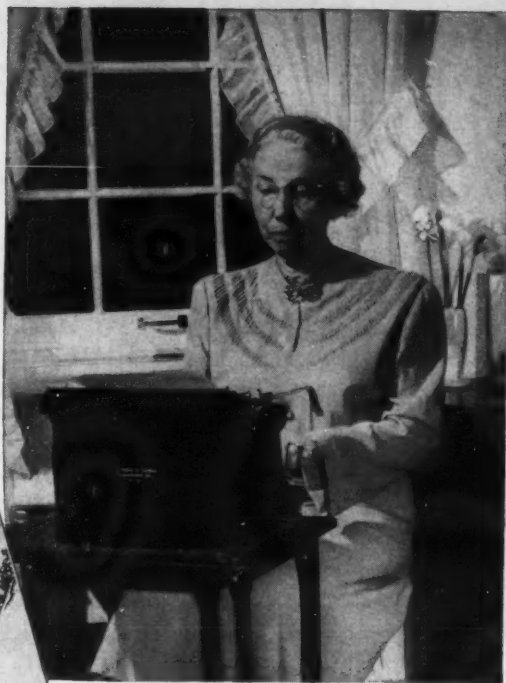
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# THE STORY BEHIND

## 'A Lantern in Her Hand'



The author at work in the "office" at her Nebraska home. Left: Original jacket of her best-known book, published in 1928. It has gone through a number of editions and is still in print. The story is timeless.

By BESS STREETER ALDRICH

**W**HEN the editor of *CHRISTIAN HERALD* asked me to write the story behind the story of "A Lantern In Her Hand," it seemed an easy assignment. Here at my desk several weeks later the task does not look so simple. For the roots of a writer's work in creating characters often go deep into the garden soil of his own life. So the article must contain something of my childhood, for it was then that I began, all unconsciously, to gather material for this book.

The child of middle-aged parents, I was the last of a family of eight, born after they had moved from their Iowa farm into the college town of Cedar Falls, so I was not a farm child and never knew at first hand any of the experiences in the story. There was a great deal of talk and laughter in that childhood home, for many relatives were always coming and going, uncles and aunts who had been sturdy pioneers there on the Cedar River when the state was new.

My grandfather, Zimri Streeter, had arrived in Blackhawk County with his big family in 1852, when there was no railroad west of the Mississippi and the

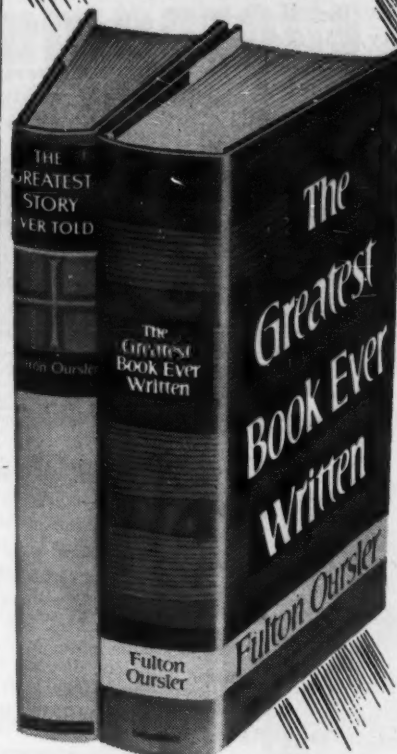
crossing of the river was made by ferry boat. He built a sturdy log cabin, sheltered his neighbors during an Indian scare or two, and turned the virgin sod. Dipping into the politics of the new county, he was elected to the first legislature after the capital was moved from its territorial status in Iowa City to the little new Des Moines. Because of his dry wit he was called "the wag of the House," and undoubtedly he was a reactionary, for there is an old letter still in existence which says he believes he "did more settin' on unwise measures than anybody in the House."

**A**DOZEN years later, at the time of the second Lincoln election, he was appointed by Governor Kirkwood to go down into Georgia and bring back the Iowa soldiers' votes. He was sixty-four years old then, and when he got back to Atlanta he found the city burning, all communication to the north severed, and he had to march along with Sherman to the sea. There is a story to the effect that in all the hardships he had to undergo, sometimes foraging for food from the fields, his

(Continued on page 86)

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"Train up a child in the way he should go... and when he is old, he will not depart from it." PROV. 22:6.

# THE New Books

BRADFORD OF PLYMOUTH, by Bradford Smith (Lippincott, 338 pp., \$5).

This is perhaps the first serious life ever written of the remarkable man who, in his youth, was elected governor of all but decimated Plymouth Colony, who served his fellow Pilgrims with a veritable passion for their wellbeing and with a dream that never dimmed of the future greatness of the new world. It is strange how even serious writers confuse the Puritan and the Pilgrim. One of these, who has written an over-length review of the present volume, is a professor of history in Harvard University and is also a lineal descendant!

Bradford Smith, the present author, also a Bradford descendant, has a penchant for fiction which, while it may not contribute accuracy to this absorbing story, does add life to its central figure and color to the deeply emotional background of the Pilgrim story. Bradford has been neglected while John and Priscilla Alden and Miles Standish have been written into songs and poems and given monuments on the headlands. From these pages he emerges as one of the greatest men of the colonial period, a character with humility but with indomitable courage; with intense religious fervor but also with saving humor and with a sense of sheer justice that lifts him into heroic proportions. This biographer is fair to his hero and honest to his readers. Bradford of Plymouth was a "human saint" and also one of the most practical administrators ever entrusted with both the economic and spiritual faith of a community. He did not follow the straight line of complete tolerance Roger Williams ran through the wilderness of Rhode Island, but he never failed to be just. This volume, for which Bradford of Plymouth has waited three hundred years, is a memorable contribution to the American library of Founding Fathers.

CHILDREN OF NOAH: Glimpses of Unknown America, by Ben Lucien Burman (Messner, 232 pp., \$3.50).

Seven delightful personal experience stories dealing with the little-known people who dwell along the Mississippi or the headwaters of the Cumberland River. Mr. Burman paints his picture with the hand of an artist. He is much taken with these simple people, understands them, and appreciates their ways. Nobody knows them better. He tells their story in a forthright but sympathetic manner, pointing out in his introduction that these are really children of Noah, for they have one thing in common: they have experienced the flood waters

of the river, and it has made them what they are. A delightful book, filled with delightful, though humble, characters.

**SAND AND STARS**, by Ruth Stull (Revell, 189 pp., \$2.50).

Missionary autobiographies have previously and adequately dealt with "sand"—physical hardship, foreboding mountain trails, lurking jungle animals—or with "stars," spiritual rewards of blazing a path for the Cross. Few have managed to be at one and the same time as earthy and spiritually satisfying as this heartening glimpse of a vivacious and consecrated wife who took her new baby, a dozen blue china teacups, and a transforming faith into the Campa Indian country of Peru. You will shudder, laugh, weep. And always your soul will sing!

**INCENTIVE MANAGEMENT**, by James F. Lincoln (Lincoln Electric Co., Cleveland; 280 pp., \$1).

If there is any one economic and social problem more important to all Americans than another, it is simply this: how can we call a halt to the war between management and workers, find a workable rapport between employee and employer, and put an end to the constant strikes and "bargaining demands" that are spiraling our economy toward ruinous inflation and endless class warfare? If there is any one book that gives an excitingly workable answer to that problem, it is this one. Every American, whether engaged in industry or just a consumer caught in the middle of this strife, should read, ponder and promote the ideas outlined here.

The author knows whereof he speaks. As executive head of a large manufacturing company for the last thirty-eight years, he has put into practice his notions about the importance of human relations in business—and with amazing success. He sees "incentive management" as vastly more than merely paying more money for work done. His is "a philosophy of life and production that develops new aspirations and usefulness in all affected by it." In short, Mr. Lincoln and his associates have activated the Golden Rule in industry, and made everybody happy in so doing. So important does the Lincoln Electric Company consider the message in this book, and so eager is it to keep the price within the pocketbook of every person, that the firm itself has done its own publishing. Handsomely printed as well as forthrightly written, this is a "bargain buy" if we ever saw one.

**THE GREATEST BOOK EVER WRITTEN**, by Fulton Oursler (Doubleday, 489 pp., \$3.95).

Here is the narrative of the Old Testament in the manner of the author's popular New Testament account, "The Greatest Story Ever Told." Through it many people will gain an introduction to the early books of the Bible, and a volume that does this much does a great deal. Perhaps it does too much, for Mr. Oursler's lush style (the publishers call it "simple") is more appropriate to Mount Olympus than Mount Sinai. In an attempt to rouge the



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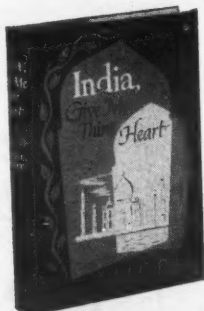
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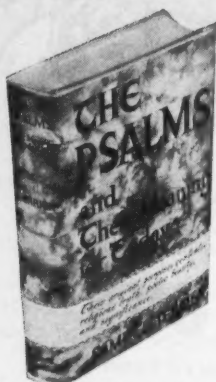
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cheeks of stories already breathtaking by their stark realism, the author makes ludicrous the epochal: "With one rough sigh Adam received the remnant [of the apple] from her hands, opened his great mouth, and pushed the fruit between strong, white teeth. Diligently and rebelliously he masticated skin and pulp and core, staring down at her all the while, until it was all munched and the juice ran down his throat, and made him cough, even as he swallowed it." Speaking of Lot's wife: "The Bible tells us that she was turned into a pillar of salt. Blocks of such salt, taken from the mountains at the southern end of the Dead Sea region—where Sodom was—are on display today in the Semitic Museum of Harvard University. One of them may even be Lot's wife herself. Who knows?" That is literalism carried to absurdity.

**THE GREEN MADONNA**, by C. E. L'Ami (Westminster, 304 pp., \$3.75).

To the publishers of this novel, Westminster Press, should go a resounding vote of thanks for their dogged persistence (as well as generous investment) in encouraging writing talent turned to higher goals than most of the gutter-grubbing novels so current these days. If to some, "The Green Madonna," latest winner of the \$7500 "Westminster Fiction Award," does not seem fully to deserve the fanfare given its publication, it certainly represents a grade-A effort and presents a first novelist of obvious promise. The story is set in fifteenth-century England, and unrolls a plot heavy with historical intrigue and churchly corruption. There are occasional spots of real beauty in the writing. The author's research is sound, and he manages to make both his characters and his pre-Protestantism backgrounds come alive in dramatic fashion.

**LIFE'S MEANING**, by Henry P. Van Dusen (Association Press, 244 pp., \$2.50).

Subtitled, "The Why and How of Christian Living," the book is a revision of a volume of twenty-five years ago, recently out of print. It is a book for young people who are honestly questioning the claims of the church upon them. Dr. Van Dusen writes calmly, as a man challenged, not startled, by youthful doubtings. With a logic that will appeal to youth, he states the classic arguments for belief in God. But there is more here than the religion of a logician, though not quite the warm-hearted faith of a mystic. Rather, this is the wisdom of a teacher, the dedication of a scholar. The reader does not find dogmatic imperative but keen-eyed stimulation to personal religious adventure.

**STORMS AND STARLIGHT**, by V. Raymond Edman (Van Kampen, 240 pp., \$2.50).

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There are many passages of rare insight, and Dr. Edman gets down to the essentials of Christian belief and action with old-fashioned simplicity and eloquence. Best of all, he does so without the aid of any of the "approved patois" which so often clutters the messages of some of his theological compatriots. You cannot read this book, however casually, without having it speak to your deepest inner needs; its richness rubs right off the pages!

**BORN OF THOSE YEARS**, by Perry Burgess (Holt, 307 pp., \$4).

Not in years have we read a more absorbing account of a life richly lived than this personal story of one man's long battle for the rehabilitation of mankind in those saddest of ghettos, the asylums for lepers. As chief executive of the Leonard Wood Memorial for Eradication of Leprosy, the author for 27 years has roved the backyards of the world as an ambassador of hope. In this book of adventures among the earth's disinherited he tells, with an uncommonly sharp sense of human interest and dramatic values, the stories of people small and great with and for whom he has worked. Buoyantly, with a zest found only in the dedicated, he sweeps you with him into corners of the world no tourist ever sees, introduces you to men and women whose spirit is as amazing as their bodies are stricken, and delivers you home again with a knowledge and a compassion you otherwise could not know. Definitely recommended reading!

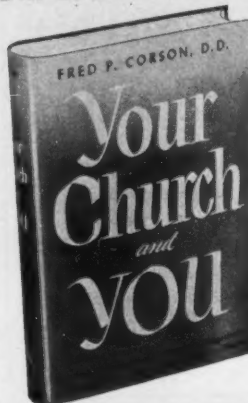
**CREATE AND MAKE NEW**, by Austin Pardue (Harpers, 120 pp., \$1.50).

Just in time for Lenten reading comes this beautifully devotional little book from the pen of the Protestant Episcopal Bishop of the Pittsburgh Diocese. Here is reflected the wise and broad Christian understanding which has given the author so high a reputation in the field of personal counseling.

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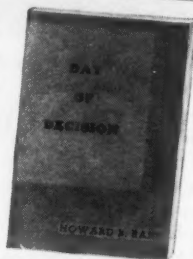


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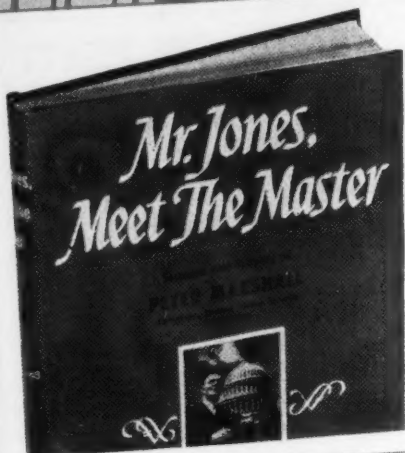
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THE CROSS IS URGENT, by G. S.  
Thompson (Augsburg, 117 pp., \$1.50).

By one of the most popular young ministers of the Evangelical Lutheran Church, these pre-Easter meditations are pertinent to the times, strongly evangelical in approach, solidly founded on conservative theology. There is a lilt to Mr. Thompson's affirmations badly needed today.

THE BEDSIDE BIBLE, an anthology  
by Arthur Stanley (Scribners, 368 pp.,  
\$2.50).

Using the King James Version, the author has produced a highly interesting arrangement of Bible passages suited for reading in the quiet hours or for family devotions. With the text set in prose style and the passages arranged in historical order, this little volume presents a coherent story without the "choppy" feeling imparted by some other recent "condensations." Brief notes introducing some of the less-familiar passages prepare the mind for what follows.

THE TREASURY OF QUIET TALKS,  
by S. D. Gordon (Revell, 251 pp.,  
\$2.50).

Samuel Dickey Gordon, not an ordained minister himself, was a preacher to preachers and laymen alike through his twenty-five books, twenty-two of them in the "Quiet Talks" series which sold more than one-and-a-half million copies. Church folk who lived their mature lives in the first half of this century will not soon forget Gordon's "Quiet Talks on Prayer," "Quiet Talks on Power," and

(Continued on page 90)

# Why I Wanted to Learn to Write



The author at work. He wrote "Little Britches."

By RALPH MOODY

ONE of the questions most often asked me at meet-the-author parties is, "Oh, Mr. Moody, when did you first become interested in writing?"

I have an idea that I may be the only author in the country who actually knows the answer to that one. For me, it was June 5, 1903, at 3:30 in the afternoon. That was when I got home with the report card saying I'd failed to pass into the first grade because I couldn't write my name.

The kitchen was scorching hot and blue with smoke. Mother was frying doughnuts. She pushed the kettle toward the back of the stove, wiped her hands, and took the card from its en-



Decorations by Edward Shenton. Used by permission.

velope. At the first glance, her mouth clamped tight for a second. "What!" she said. "Can't write your own name after a year in kindergarten? Well, well! We'll have to see about this." Then she lifted me into the baby's high-chair, turned the tray down in front of me, and brought paper and pencil. After she'd written my name very carefully at the top of the page,

she handed me the pencil, and said, "There, young man. Now I am going out to the back yard to cut a switch, but if you can write your name by the time I get back here I sha'n't use it." I've been interested in writing ever since she started for the back yard.

I presume it is difficult for anyone to say what actually caused him to want to write . . . or for that matter, what causes him to want to sing in the shower. To me, there is something akin in these impulses: a bubbling over of emotions, thoughts, and feelings which are too strong to be confined, or too enjoyable not to be shared.

When I was eight, Father had tuberculosis and we moved from New England to a Colorado ranch. Fortunately for me, there were then no movies, radios, or television sets. As a girl, Mother had studied elocution, and she supplied most of our entertainment through reading aloud, reciting poetry, or helping us to learn parts from plays. One Sunday afternoon when she was reading to us down by Bear Creek, she struck a part in "John Halifax" that made a lump come into



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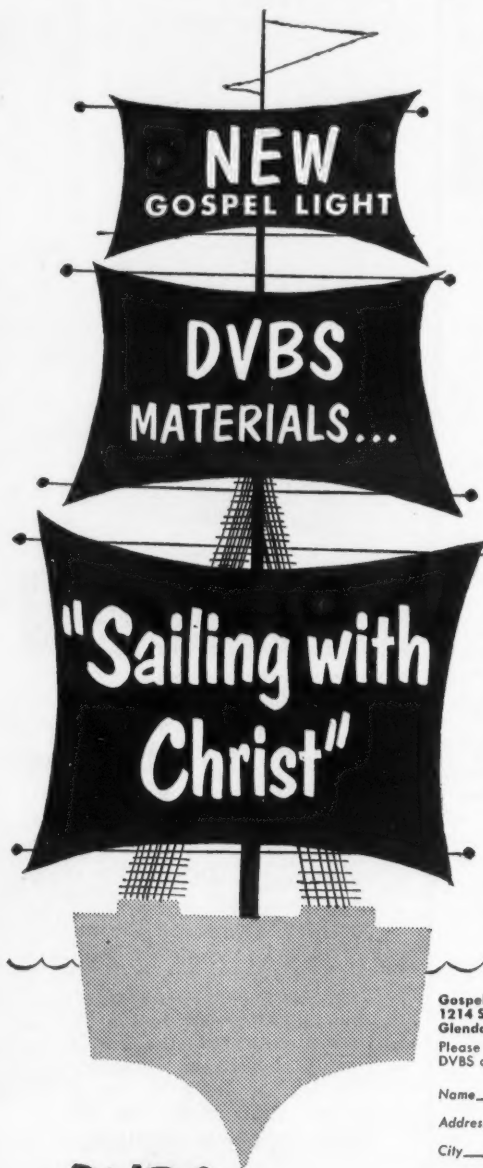
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my throat. I looked up to see a tear trickle down the side of Father's nose. He wiped it away with his finger, and said, "Mame, you're an artist. You hold onto my heartstrings with the throb of your voice."

Mother closed the book, looked off across the creek for a minute or two, then said, "No, Charlie, I can only give inflection to the words of the author. He is the artist who, through careful selection from the multitude of expressive words in our language, is able to transfer complete images, emotions, and thoughts from his mind to that of another."

From that day I consciously wanted to become an author. Whatever I read, whether fact or fiction, I never failed to see behind the lines the hand that had selected and arranged the words. I didn't have my mother's photographic eye that could take in a whole paragraph of words at a glance. For me, they had to be lifted line by line—almost word by word—and I soon discovered that the simpler the words the more clearly the author's images, thoughts, and emotions came through to me.

When I was in the eighth grade, I had a teacher who used to have us write compositions. I liked it. It gave me a chance to arrange words on paper, to see if I could make them do what I wanted them to. My teacher thought I could, and, knowing that would be my last year of school, urged me to find work in a newspaper office where I might learn from professional writers. I tried, but found I could only earn \$2.50 a week in a newspaper office. I could make \$4.50 by running an elevator, and we needed the four and a half.

Thirty-five years later, my daughter Edna, then in her high school creative



writing class, came to me for help on a story. I had to say, "Youngster, if this were a business letter or speech I might be able to help you with it, but I don't know a thing about writing fiction. I'll tell you what I will do, though: I'll go to one of those night classes in short-story writing. Maybe I can learn something about it."

Our first assignment was to write one paragraph on "Why I want to

learn to write." I gave the matter much thought. For the past fifteen years I had been disturbed by what seemed to me a falling apart of the close American family circle, and a loss of pride in personal independence. With this in mind, I sat down and composed what I thought to be a most impressive



paragraph. It ran about like this: "It is my desire to learn to write in order that I may preserve for posterity an authentic record of the true American tradition, the pride in personal independence, and the closely unified family life which existed in these United States prior to the advent of World War I."

Fortunately, I had a good instructor. When my paper came back the following week, he had X-ed through the paragraph with red pencil and written below: "No, you don't, either. You want to learn to stir the emotions of your reader." I doubted I'd ever learn, but within a few months my instructor and I were close friends.

About that time, I received my semi-annual report from the Department of Employment. It showed that several thousand dollars had been paid out of our company's reserve for unemployment insurance. I was shocked. In the entire six months period we had discharged only one employee, and that for a very good cause. It was true that quite a few had quit their jobs with us, but that hadn't been because of any lack of employment. We had plenty of work, and were paying the top wages in the country for each classification of work. I was sure that a clerk in the employment department had charged some other firm's unemployment benefits to our account.

On closer examination, I found I was wrong. It had all been paid to people who had left our employ: to boys who had gone back to the farms because their fathers couldn't find help; to girls who had married and no longer wanted work; and to numerous who had told friends they were tired of working and were going to take nice long vacations on their unemployment insurance. I was furious. Here was our catastrophe reserve being dissipated in a time of extreme prosperity.

That evening, while having dinner

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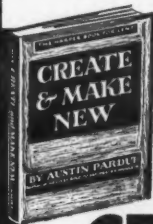
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with my instructor friend, I boiled over and said, "Marshall, I believe we would raise better citizens in this country if our boys had to scramble for a living the way we had to when I was a boy. When my father died, he left five children, all under thirteen, a sixth one on the way, a horse, and a grocery bill. The only trouble was that the grocery bill was bigger than the horse." Then I went on to tell him a bit about the manner in which we made our living; how the flour was sometimes low in the barrel, but that we never saw a hungry day, were never in debt, never had any financial help, and were always happy.

When I had finished, he said, "Ralph, if you could write that down



just as you have told it to me—keep it short—about 1200 words—I think *Reader's Digest* would publish it."

I went back to my office, got out my secretary's typewriter, and rolled a fresh sheet of yellow paper into it. Then I sat down and stared at that sheet of blank paper for two hours. I didn't know where or how to begin. I'd told my friend that Father left a horse and a grocery bill. I couldn't write that of my father without also writing that he had tuberculosis, that his parents were deaf mutes and he had never learned to speak with his mouth until he was as old as most children are when they go to school; that he'd had no education, and had worked himself to death in trying to take care of us.

Before I realized it, I was back reliving my boyhood all over again. As a boy, I had only known that I loved the tall, thin man who was my father; but as a man of fifty looking back, I recognized that he was a most unusual man. One after another, the lessons he had taught me and the things he had done came flooding back through my mind, and I realized that in the three years between my eighth and eleventh birthdays he had built my entire philosophy of life—and I realized, too, that in twenty years I'd failed to do as well by my own sons.

By midnight I had forgotten all about the article, and was determined only to catch and hold for my boys something of the story, the teachings,



and the way of life of their forebears. I wanted to tell them about the sort of family life which I believed to be good, and which I thought was slipping away from us. I didn't want to preach to them about what I felt to be the fail-ures of the present generation, or to brag of what I believed to be the vir-tues of the past. I simply wanted to let them get an idea of the satisfaction and enjoyment that, for me, always came with self-accomplishment. I wanted them to see that people were not underprivileged simply because they didn't have as many luxuries as someone else had, because they couldn't afford outside forms of amuse-ment and entertainment, or because they had to work for a living.

Suddenly I was laughing. This was exactly what I had given in my first lesson as my reason for wanting to learn to write. I remembered, too, the note my instructor had made on that paper, what my mother had told my father about the author's selection of words, and how much easier it had always been for me to pick up the meaning if the words used were the simple ones. I was so anxious to share with my boys the full pleasure I was experiencing in reliving my boyhood that I decided to use every device I knew about writing so as to transfer to them, if possible, the emotions which were being stirred within me. And, since I found myself being a boy again, it seemed to me that I might tell the story more simply, and that I might be able to transfer my emotions more accurately, if I wrote in the first person as though I were still a boy and were telling the story immediately after its ending.

I began pecking at the machine, and putting memories down as they re-curred to me, starting with the day we arrived in Colorado—the day on which I began to know my father. When daylight came, I had a dozen poorly typed sheets, but I'd had a marvelous night. I'd been over every foot of the ground Father and I had traveled together during those first few days in Colorado; I'd heard his voice and felt the squeeze of his hand on mine. I could hardly wait for another evening to come, so that I could go back and visit with him again.

Evening after evening, and in odd moments during the days, I went back to my boyhood, and typed onto sheets of yellow paper the things I remem-bered. At the end of three months, I had the top drawer of my secretary's desk filled with typed sheets. I bundled them up and took them to my instruc-tor friend. "Marshall," I told him, "I got way off the beam on that article you wanted me to write, but I've made a whale of a lot of notes here, though  
(Continued on page 85)

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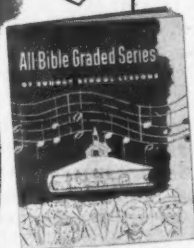


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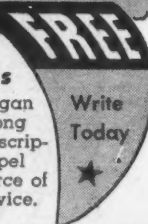
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# Religion

## in Your Child's Library

By MAY LAMBERTON BECKER

A WELL-CHOSEN children's library is a great adjunct to an active Sunday school; choosing just the right books for it may be a great service not only to the Sunday school but to its church and through that to its community. It is one of the happiest features of contemporary publishing for children that the choice of such books is now so wide, and that so many of the books are at once so attractive as to make young people want to read them and of such a character as to make them well worth reading.

But that a good library is within reach is no reason why a child should not have books of his own. There are some that can reach him to be loved and to become, almost without his realizing it, part of an equipment of the spirit that can begin even before he is enrolled as a citizen of the infant class. They may be found, for example, among picture-books, especially those which come in a shape that I describe to myself as "two laps wide."

Anyone who has been privileged to associate with a young child, especially one who takes naturally to being read to, will have no difficulty in getting from that phrase "two laps" a pretty good idea of what such a book looks like. For this is the shape that opens out wide enough for the double-page

to spread across the lap of one little person and that of one older person who is doing the actual reading of the words while the child reads the pictures. Usually in such books the picture—most often in color—takes most of the page; across the lower part of it runs a trickle of print, carrying along the little story. The book may be small or large in size, but it should always be light in weight, for it will be carried around in the arms of the very little person after the last page is reached, when between them—perhaps for the first time, perhaps for the tenth—the partners have read the book. It is one of the most charming collaborations in the world, and many attractive books have been brought into existence to supply it with material. I have reason to be grateful for them all, but I think a child is scarcely getting all his rights if among these lovely picture-story-books there is not for very little children something that is definitely and happily religious.

TAKE, for instance, "Jesus, the Little New Baby" by Mary Edna Lloyd, illustrated in color by Grace Paull (Abingdon-Cokesbury). The very title has a special tenderness for the very young, to whom a new little baby is in itself a wonder and delight. Here is

a story of the Nativity, a little story in words of love and pictures such as the child understands. Familiar animals are part of the scene, Gray Donkey, Brown Cow, White Dove. The colors are gentle, the story moves softly. Three-to-six is given as the age to make acquaintance with the book; it will be standing ready in the bookcase when the same child is starting on the great adventure of reading.

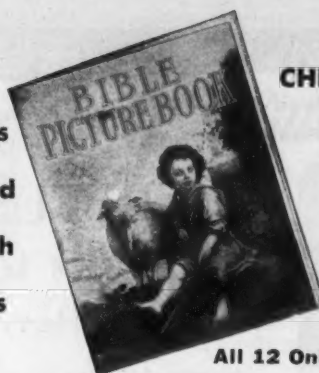
"If Jesus Came to My House," written and illustrated in color by Joan Gale Thomas (Lothrop), was such a success with children in England that it was brought to small children in America, where it is just as successful; the Golden Rule can be put into practice and carried out by children when they are as young as four—this and the practical carrying out of that rule is the heart of the book. The Moody Press publishes a small illustrated book for the very young, "Jesus' Gifts to Me" by Howard Fischer, a simple statement of some of the good things that come from God.

IN MY book on choosing stories for children, written some fifteen years ago, I said: "Dr. Bowie has produced a modern narrative which combines so many good features in what amounts to an entirely new method of treatment that it should be brought to the attention of parents looking for an interpretation that will take their children a long way," and added that "the teens can make the most of it, but it might well be in the house ahead of the teens." Now we have "The Bible Story for Boys and Girls: the New Testament" by Dr. Walter Russell Bowie (Abingdon), which comes to just that time of life: it has nineteen full-color paintings by noted artists besides twenty black-and-whites by Stephani and Edward Godwin. It makes, as I have found through some of my correspondents, an admirable book for a mother to read with her son and daughter; I emphasize "with" because some of them find adults need it as much as their children. "The Great Stories of the Bible for Children," with a special foreword by George H. Sandison, former editor of CHRISTIAN HERALD (World Publishing Company), is a family possession, a large book of over 300 pages with sixty-three full-page colored illustrations; the stories are in the King James version, simplified for young readers, and the effect of it all is to lead children toward reading the Bible itself. "The Holy Bible for Young Readers," published by the Peter Pauper Press and illustrated by Fritz Kredel, of whose work so many children highly approve, is a distinguished

(Continued on next page)

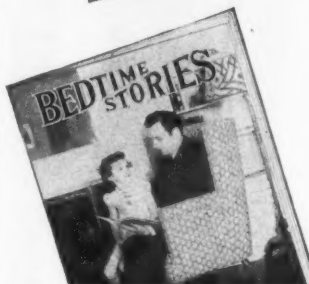


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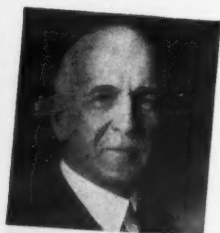
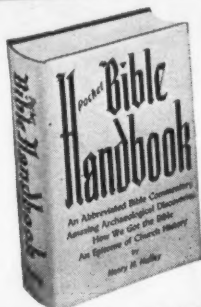
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production. "The Home Bible" is arranged for family reading by Ruth Hornblower Greenough (Harper); Donald F. Irvin's "Life of Jesus," for readers in the early teens (Muhlenberg Press), has sixteen full-color pictures. "God's First Children" by Esther Salminen (Roy), stories told from the Old Testament, comes to children of the ten-to-fourteen group with freshness and vigor of presentation. Another book brought back this year in response to continued demand is Eleanor Farjeon's "Ten Saints" (Oxford), delightfully told for children, whose illustrations in color by Helen Sewell are already famous in this field.

When "John Wesley," a biography for younger readers, written by May McNeer and illustrated by Lynd Ward with full-page color plates and wash drawings, came out in 1951, it was greeted with the admiration given to something that sets by its all-round excellence a mark by which future works in this field will be judged. The life of a great religious leader comes here to children at an age that still responds quickly to beautiful pictures but is entitled to authenticity in scene, period and costume; the drama inherent in his career is brought out in the text and an idea conveyed of what he meant to his time and the world. To bring this about in one book for children before the teens set in is to perform a feat that to my knowledge has not been done before.

There are among the year's books several excellent stories with biblical setting. "Judith, Daughter of Jerichob" by Amy Morris Lillie, illustrated by Nedda Walker (Dutton), gives a life-like impression of family life in the time of Christ. "Ann of Bethany" by Georgiana Dorcas Cedar (Abingdon), illustrated by Helen Torrey, is a dramatic story of the time before and during the flight into Egypt and the devotion of the sister of a baby boy. "Perilous Voyage" by Elsie Bell, illustrated by Ralph Ray (Abingdon), is for children from eight on; the voyage is that on which the Apostle Paul and Luke started for Rome; the enslaved son of a mountain chief shares its storm, shipwreck and rescue. The life and its meaning to the world of Paul is the center and impulse of Donald G. Miller's "Conqueror in Chains" (Westminster Press)—the persecutor who became a follower, the missionary journeys, the trials and the imprisonments, the discourses, the shipwreck, the martyrdom, are given. "Roman Eagle" by Stephani and Edward Godwin (Oxford) is also for older young people, a novel laid in Rome and Palestine in the early days of Christianity. "Behold Your Queen!" by Gladys Malvern (Longmans), another "junior novel," tells a story that never

seems to lose its dramatic value however often it is re-told—the story of Esther.

These are some of the young people's books published in recent months that recommend themselves, for one reason or another, to the attention of those keeping up the equipment of a Sunday-school (or home) library, where they could be read on their merits as good reading. But a book that helps to bring religion into the life of a growing child can do more than that. It can give a child something he needs to grow on.

#### WHY I WANTED TO WRITE

(Continued from page 81)

I've never got as far as the telling of how we made our living after my father died. When you have lots of time, would you look the stuff over and see if you think there's any material there that might be used for an article?"

A couple of days later, Professor Harbinson brought the bundle back, and said, "My friend, you have written a book. And, unless I am badly mistaken, it will carry your father's teachings to thousands of people all over the world."

"Little Britches" was published by W. W. Norton. And it seems almost providential that, though they had no idea I'd originally set out to write an article for their magazine, the editors of *Reader's Digest* selected the book for condensation in their twelve international editions. Thus I found my father's simple philosophy carried to a large portion of the literate peoples of the entire world.

I received a great many letters in various languages, asking what happened to our family after my father's death. It is of those happenings that I wrote in "Man of the Family." Though the older residents of Littleton, Colorado, would tell you that "Man of the Family" is a true story, it was not written as either family history or autobiography. Our family was not unusual to its time and place. There were thousands of other families confronted with fully as difficult situations as ours, which were facing up to them without complaint. Though I used incidents from our own life to form the action of the story, it was simply because I was more familiar with them.

My chief purpose was to record the philosophy and way of life of the common people whom I knew in my childhood. It is that conception of national self-respect and pride in personal independence which I have tried to put into words—in which work was considered a blessing, being poor no disgrace, and acceptance of charity by mentally sound, able-bodied people an abomination.

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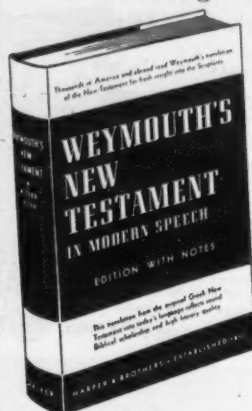
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### "A LANTERN IN HER HAND"

(Continued from page 71)

only complaint when he got back was that he had lost his hat.

All these tales of hardy old Zimri floated around my childish ears whenever his rather garrulous clan got together.

Mother's family came to the same county two years later than father's people. At eighteen she drove one of the teams all the way out from Illinois. Sometimes she would recall the scenes of that trip: the ferrying across the Mississippi, the horses and oxen plunging up and down the bridgeless creek-beds, the tipping over of one of the wagons with the eight precious sacks of flour slipping into the water and the feather pillows floating down stream like so many geese, while the younger children chased after them with hilarious laughter. She would tell the happenings merrily as though there had been no hardships at all. The camping on the edge of the woods, the sounds of the night winds, the odors of the prairie grass—all these she pictured so clearly that I could almost see and hear and smell them myself.

So the pictures she drew for me verbally became a part of my knowledge, even though they had happened so many years before I was born. And with no possible foresight on my part of how they were to be used one day in stories, they seemed to belong in my own memories.

Mother was a high-minded woman, a lover of good literature even though her own schooling had ended in a log schoolhouse. She was a person who found joy in little things—to whom a cloud floating across the blue was a poem—to whom the twilight chirp of robins was a prayer. In those early days of hard work after starting the new home with my father, she must have been torn between her love of the finer things of life and the menial tasks her hands were forced to do. And being so torn, she did what many another pioneer woman did: she lifted her eyes to the hills while her hands performed their humble labors.

When she was in her eighties, she once related some pioneer experiences about the snow sifting through the chinks of the cabin and making grotesque figures on the bed quilts. In a moment of sympathy I remarked that we daughters were sorry her life had been hard in her pioneering days, that it seemed unfair that we now should live in an easier era with all its modern conveniences. She looked at me with an odd little expression and said: "Oh, save your pity. We had the best time in the world."

I thought of it many times after she was gone—that I would like to do a

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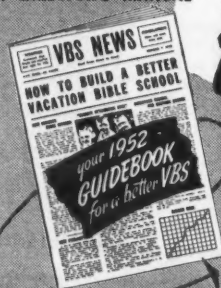
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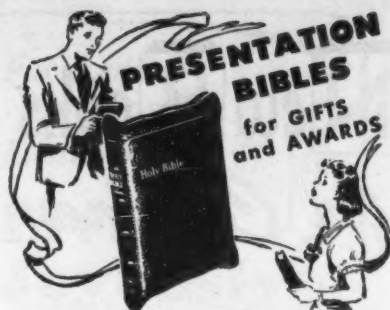
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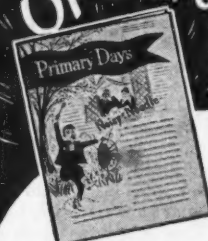
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story of that type of woman. Other writers had depicted the Midwest's early days, but so often they had pictured their women as gaunt, brow-beaten creatures, despairing women whom life seemed to defeat. That was not my mother. Not with her courage, her humor, her nature that would cause her to say at the end of a long life: "We had the best time in the world."

So my desire was, first, to catch in the pages of a book the spirit of such a woman, and second, historical accuracy. Almost before the outline of the book was formulated, I named this main character Abbie Deal, a name which seemed from the first to fit her. The fictitious character, Abbie Deal, might have lived anywhere. She might have traveled into the Mohawk Valley in another era. She might have gone with her husband into the wheatlands of Dakota, onto a Montana ranch, into the orchard country of the northwest.

#### QUINTESSENCE

*Though a hundred hangers  
Men have heeded,  
Our greatest need  
Is to be needed.*

—C. W. Vandenberg

But the natural choice of settings was the Iowa and Nebraska backgrounds known to me.

Probably the question most often put to me in the twenty-three years since Abbie Deal was pictured in "A Lantern In Her Hand" has been, "Was she your own mother?" The answer is yes and no. With all the above introduction to my mother's character, it is easy to see that she was with me in spirit all of the time I was at work. But in the physical realm, that pioneering in Nebraska, she was not Abbie Deal. For mother never came to Nebraska until she was in her seventies, when she moved here with us to live out her days. And as I never lived in Nebraska until after my marriage, whatever knowledge I have of the pioneer days has been obtained from old people who did live here in an earlier day. Some of them were still living when the book was written, none of those who helped me are now alive. It was only the authentic historical material that I lacked for the story, as those childhood memories of my own hardy forebears gave the keys to the pioneer character.

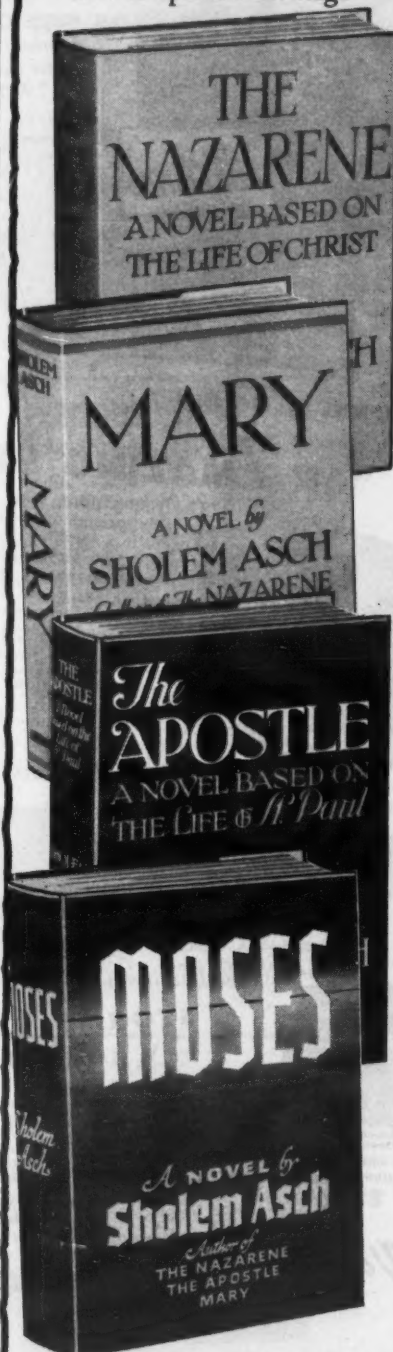
Three books of mine had been published previously and I was under contract to my publishers for another one when I came to the decision to do that pioneer mother story which had been dormant in my mind for so long. Because one of the previous books, "The

(Continued on page 91)

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**COLUMBUS AND HIS BROTHERS**, by Amy Hogeboom. Of the writing of books about Columbus there is no end. But here is one that shows him as a member of a family team, unceasingly supported, cheered, encouraged by the comradeship of his brothers. A story for boys (and girls) twelve and up, that may well help instill the "one for all and all for one" ideal in their too-often tumultuous relationships. (Lothrop, Lee & Shepard, 188 pp., \$2.50)

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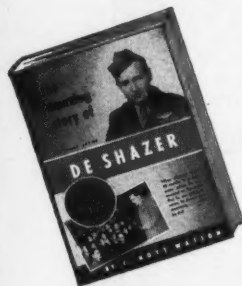
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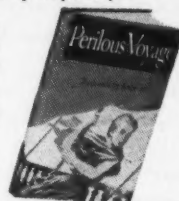
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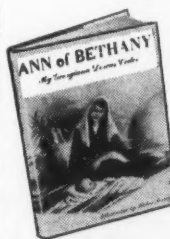
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## THE NEW BOOKS

(Continued from page 76)

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**KEYS TO CHRISTIAN LIVING**, by Luella Knott (W. A. Wilde, 248 pp., \$2.50).

Although this gentle little book is said to "solve convincingly the outstanding problems" that face people today, we suspect that the answers are much too pat to satisfy anyone who approaches faith with serious doubts. We regard it, rather, as the personal and beautiful testimony of a Christian with firm, sure belief. With her six keys—faith, Scripture, prayer, obedience, consecration, suffering—Mrs. Knott has found her way into a quality of devotion which gives her a poised spirit in these troubled days.

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A uniquely useful collection of inspiring statements made by statesmen and authors from this country's founding years down to the present day. A real treasure trove for those who speak and write, and for whom an apt quotation is a pearl of immense price.

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**NO TIME FOR TEARS**, by Charles H. Andrews (Doubleday, 157 pp., \$2).

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## "A LANTERN IN HER HAND"

(Continued from page 87)

Rim of the Prairie," had pictured a pioneer couple among its cast of characters, the editor of the *Nebraska State Journal* asked me to give a talk over the radio on "The Pioneer in Fiction." Twenty-five years ago that was something of a pioneering event in itself, and I remember how my family all trailed over to a neighbor doctor's home to hear me, his radio being the only one in town. At the close of that rather nervous talk into the unfamiliar mechanism, I asked all those listening who had any anecdotes concerning the early days here in Nebraska, and who were interested in having them incorporated into a novel, to send them to my home. Expecting perhaps a half dozen or so responses, I was amazed to see the letters, newspaper clippings, scrapbooks and diaries which almost swamped me. In addition to this, there were the interviews with many old people closer at hand.

For fourteen months I worked among that material sent me and the notes from the interviews; the actual writing took only five months. The necessity for the lengthy preparation was the rambling nature of those letters and interviews, as they jumped blithely from one subject to another and one year to another without regard to sequence of events, making one huge jigsaw puzzle. So it took that long to prepare anecdotes and events in their correct succession of time. So thorough had been this sorting into containers for each year of the story that when the actual writing began I could pick up any chapter and work on it, be it fourteen, five or eleven. A certain reward for this rather painstaking process is the fact that the book has been used for years as supplementary reading in history classes, through an educational edition with questions at the end of chapters.

"A Lantern In Her Hand" was written to please no one but my own consciousness of the character of many of those pioneer mothers. It was written in the so-called "mad twenties" when most of the best-selling books were about sophistication, flaming youth, or far-flung countries. There was some youth in it, but not of the flaming type. There was no sophistication, for Abbie Deal was of the soil. There was not even diversity of scene, for Abbie was only a homemaker.

"Lantern" seemed destined to be lost in the wave of the popular type of the times. That it has made new friends each year since that day might be a bit of a lesson for young writers: Regardless of the popular literary trend of the times, write the thing which lies close to your heart.

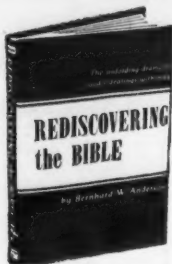
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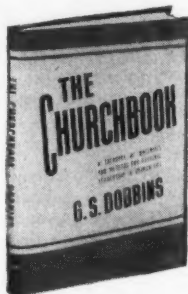
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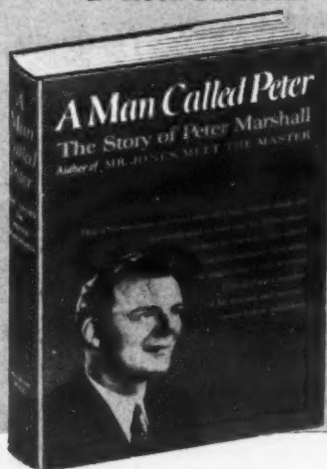
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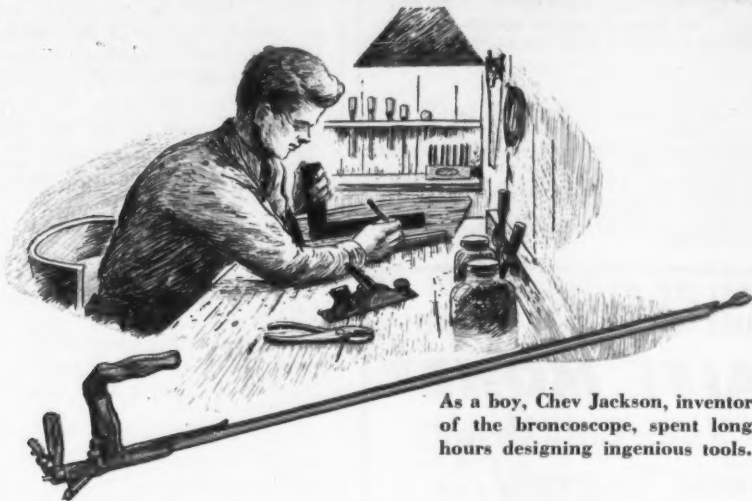
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# THE CHILDREN'S PAGE

Edited by  
**BETTY JUNG  
FITZSIMMONS**



As a boy, Chev Jackson, inventor of the broncoscope, spent long hours designing ingenious tools.

## CONQUEROR OF THE IMPOSSIBLE

"CHEV," his mother's voice called to him, "Chev, the cork is pushed inside this old olive oil bottle. I wanted so much to use it again. Can you get it out for me? The man working in the garden says it can't be done. See if you can do it for me, please?"

Chev, a young schoolboy, went to work on the problem. In a short time he had the cork out, using a wire loop tool which he had invented.

His mother had become quite confident in her son's ability to do the impossible. Not long before, an oil driller, making a test oil well on their grounds, had dropped his tools down the deep shaft.

"Impossible to get them out. We'll have to start all over again," he said, disgusted, and started away. Chev gave the problem some thought and drew a sketch of a harpoon-like tool which could be fitted into the drill in place of the bit. A forge in a nearby city made the harpoon and the tools were soon recovered and the oil well finished.

The young inventor had started his career at an early age. At the age of four he had begun working with wood and sharp tools. A new sled, a clock case, bread boards, picture frames—all came out like magic, but with much hard work, from his jigsaw and lathe. He drew his own designs and soon everyone knew of his ability.

There was very little that Chev could not do with his hands. But his ambition was to be a doctor. When it came time for him to go to medical school, there was no money. Again

the word *impossible* challenged him. So he got a job in a glass decorator's shop, painting china.

With the money he earned he paid the tuition to medical school. By taking an attic room and carrying coal to the rooms of the other boarders, he was able to support himself during his first year. Each year was a similar struggle. But finally he returned home with a diploma and the desire to be a specialist, treating the diseases of the nose and throat.

"It can't be done," said his doctor friends. "Nobody can make a living specializing in that kind of work."

But Dr. Chev did it. True he didn't make a lot of money, but he found much work to do. He even went to Europe for further study. Saving what he could from the small fees he re-

## What Do YOU Think?

### I Love To See

I love to see the world by day,  
To see the scampering squirrels play;  
The trees so green, as I have seen,  
I know were made alone by Him.

I love to see the sky at night,  
To see the light of the stars so bright;  
The brilliant moon made by God alone  
Is a wonderful sight and a child's delight.

Oh, give thanks to the Lord above  
Who made the world with all His love;  
He alone is the Maker of all  
The things that are both great and small.

—Myra Reyes, age 12  
Dumaguete City, Philippine Islands

## My Favorite PRAYER



Now I lay me down to sleep,  
I pray the Lord, Thy child to keep;  
I thank Thee for a happy day  
With Thee beside me all the way.  
Bless those I love, forgive my sin,  
And keep me pure in heart within,  
So saved by Grace, my sins forgiven,  
I shall, at last, go home to Heaven.  
—written by Emily Hartwell, late  
superintendent of the Christian  
Herald Orphanage in China.

• • •

We thank Thee, Heavenly Father,  
For the beauty of the day,  
For the moon and stars so bright,  
And for the milky way.  
We thank Thee for the flowers  
And for the birds that sing.  
We thank Thee for the sun and rain,  
Yes, Lord, for everything.  
We thank Thee for our homes and friends,  
For food and shelter, too,  
May we be always kind and good,  
To you, dear Lord, be true.

—Bonnie Elliot, age 7

ceived, he also painted china in his spare time to make the trip possible.

His gift for inventing and designing came into use now, too. At night he went into his workshop and perfected new instruments to be used for operating. While in London, he had seen an inferior tool for examining the esophagus, the passage from the mouth to the stomach. Turning to that problem, he soon developed an esophagoscope, with which he removed a coin from a child's esophagus.

That soon led to the now famous broncoscope—an instrument for examining, treating and removing articles from the bronchial tubes and lungs. People came from all over the world to Dr. Chevalier (Chev) Jackson. He saved many lives by removing safety pins, hair pins, nails, bones, buttons, jewelry, from the lungs of people.

Most of his life, Dr. Jackson was poor. For many, many years he was ill and people tried to discourage him, but nothing kept him from going ahead with his work. He never cared that he had to work long hours, that he didn't have much money. He counted his wealth in the smiles on the faces of the children he had helped, in the knowledge that he gave to other doctors as he taught them to use his inventions, and in the lives he saved.

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became calm again. The tulips were really a fine show and the bush veronica had never been fuller. Rain in the air. Probably before night. He sighed, closed the casement, and got up—slowly, because of the rheumatism that had crept on him last evening after a walk to old Widow Perran's cottage.

The Vicar moved to his desk and took up a worn prayer book and his notes for the evening sermon. He held the page so the light from the window could fall upon it. At the top, in his black, angular hand, was his text from the Prophet Micah: "And what doth the Lord require of thee, but to do justly, and to love mercy and to walk humbly with thy God?" Below were phrases to remind him of the points he proposed to draw from Micah's question for the comfort and counsel of his flock.

It was a small flock. There would be old Miss Tregenna who wheedled the organ into providing a sort of general guidance for the musical effort of the congregation. In the front row would sit his faithful housekeeper, Mrs. Cudden; opposite her the Squire and his wife; and straggling through half-a-dozen pews behind them, the villagers—all elderly, all familiar to him through the long years of his pastoral service in the community. There would be no new face, no eyes he could expect to kindle to anything he might say. He hoped it gave his people comfort to hear the service. He believed it must. But often he felt baffled by the monotony of his life as a man of God. What was it but serving a few old people whose habit it was to step out to evensong before their tea on a Sunday?

Then the Vicar slipped his book into his pocket, struggled into his old cloak and put on his hat. He stepped to the door and spoke gently.

"Mrs. Cudden, I am going now. You will follow shortly?"

She came bobbing from the kitchen, a small, rosy woman who did not look her years.

"Oh, yes, sir. And shall I set tea for only yourself, sir?"

"I believe so, Mrs. Cudden. But I like to be ready to entertain a stranger, you know. One never knows."

The Vicar smiled as though at his own foolish hope, then let himself out at the front door and closed it behind him.

Rain, certainly. It would not be long now. The clouds were heavy and the sea beyond the fringe of trees that filled the long slope to the rocky shore was steel-gray and stormy.

The Vicar walked slowly to the garden gate. Once he stopped to smell

the spicy, fresh leaf of the sweet-briar against the wall, and again to admire a late primrose, and to hear perfectly the call of a cuckoo from the hill. Beyond the gate, in the churchyard, he moved down the narrow path, of which he had learned every stone and root in the years since he had walked it with the quick step of a young curate. The two graves nearest the garden wall were those of his wife and his only son, Alan, who had died at twenty of wounds received in the Battle of the Somme.

As the Vicar approached the church with its beautifully proportioned four-square tower against the green of the steeply sloping churchyard, he looked at it fondly. A little group of his parishioners stood about the door, discussing the weather and the news. Matthew Zennor stepped forward as the Vicar drew near.

"Evening, Vicar. 'Tis likely to be a rare wet night, don't you think, sir? Five o'clock news were bad, weren't it, sir?" Matthew Zennor was one of the few villagers who possessed a radio set. He was looked to for news by all his neighbors. "Granny Perran's Bob came home late last night, sir. Furlough, 'e says. The old woman is fair delighted. Near killed her with joy, it did, ailing as she's been lately. She don't remember no more the heartaches the boy's caused her, now he's a hero. No black sheep in wartime, seems."

The Vicar had been shaking hands with the sober old people and smiling at the youngsters. To Matthew's last remark he gave a hearty, "That's right, Matthew. I'm glad Bob's home. Tell him to come to see me."

He passed on around the church toward the vestry door, with a salute to the old bell-ringers who waited within the porch for his coming, as a signal to begin their work. Through the little valley, to the few rose-smothered white cottages that made up the fishing village of St. Geraint, the call to evensong sounded. The people in the churchyard filed solemnly in, each to his accustomed pew. Was that a new face in the back? He couldn't tell, in the failing light. The Vicar stepped from the vestry and went to the prayer desk for the opening sentences. Then, "Dearly beloved brethren," he began.

THE VICAR found his people waiting in the church porch for their usual farewells, all but Mrs. Cudden, who scuttled home directly to prepare the Vicar's tea. The Squire and his lady shook hands first and disappeared up the leafy path to the lych-gate, where they climbed into their antequated car to rattle two miles home to the Hall. The villagers followed them. The oldest bell-ringer locked the church door and pocketed the key with a "Good-night, sir." Then the Vicar was free to retrace

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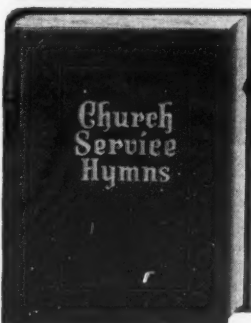


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his steps up the little path to the vicarage garden gate. He paused again at the two graves, smelled the sweet-briar once more, but instead of entering the house, passed around the garden path and through his front gate.

Directly across the road was the field-gate which gave the Vicar his favorite view—two great meadows gently sloping to the sea, with the lighthouse on the rocks at the opening of the bay. The Vicar loved the fields, the flocks, the trees, the snug farm-houses and barns, the distant sea or uplands that these breaks in the hedge revealed. Since the time he had begun to suspect that he was no longer young, he had consciously enjoyed the familiar, the sure, the quiet.

The tall stranger whom he had only half-glimpsed in the dusk of the church, waited for him at the gate. As the Vicar came near he knew him at last, with a start of surprise, for Bob Perran. But he was taller, older, more manly than the awkward fisher lad of seventeen who had left the village twenty months ago to enlist in the air force.

"Good evening, Vicar. It's Bob—Bob Perran. I had a bit of furlough, so I came home."

"Good, my boy! I'm delighted to see you!"

The Vicar shook hands warmly, his eyes full of friendliness. "This is splendid! Your granny must be happy—and flattered, too. After all, London would have been more fun, I dare say, than us old people down here. Now tell me all about yourself. We are grateful to you, my boy. The R.A.F. is doing great things for England."

"Oh, that—well, there's not much to it, once you've learned to go up and find your way about. You just follow orders." He paused as if he had something to say but didn't know how to begin. "I'd like to tell you, sir, why I came home this weekend, instead of going to London for a spot of fun. I'd like to say it, if I know how."

The two of them stood silently by the field-gate contemplating the lovely reach of meadow full of sheep and lambs, and the rocks far below where the white spray dashed, and at last Bob spoke.

"One night we were up over the Ruhr to get some airplane works. It was a foul night, and after we'd reached target and dropped our loads, somehow I got away from the rest. After a bit I knew I was badly off course and I began worrying about my petrol. Not much to spare, of course. Over the Channel I got into fog and things looked about as bad as they could. I was figuring on what I could do, and trying to find myself, but I was getting sicker every second, for it seemed there was nothing I knew to do.

"Then all of a sudden, sir, I give you

my word for it, I turned homesick. I was a lot more homesick than scared or anything else. And the place I was homesick for was St. Geraint's Church. I was *there*, at evensong, just like today, and I heard you as clear as if you were in the plane with me."

He swallowed, and his voice dropped—"For it is Thou, Lord, only, that makest me dwell in safety,"—words I'd heard hundreds of times all those years Granny made me go to church. Never meant a thing to me then, but there in that plane they *did*. I prayed, I guess.

"And then I was all over being scared and I decided what I'd do and did it. About two seconds before my tank went dry I slid down on the edge of the home field."

There was a long pause.

"And so, sir, I thought I'd come home and tell you that you hadn't wasted your time on me all those years, after all, nor I hadn't wasted mine going to church. I heard those words over and over and never once *really* heard them till I needed them bad. Then there they were. I just thought I'd like to tell you—"

The Vicar smiled.

"A lifetime of those familiar evensongs, over and over, to the same congregation, were well spent to give you God when you needed Him, lost in the sky on a dark night. And because you are safe, you can go on serving."

"Yes, and perhaps next time *really* run out of petrol or be hit by Jerry!"

"Perhaps," the Vicar said quietly. "But I expect you know that's all right, too—if it must be."

"I guess I'm not much of a hero. I do want Him to keep me safe."

"Of course. And He will, unless He's got to use you for something better than your own safety."

Bob nodded solemnly. "All my life for one safe moment for someone else, just like all yours for giving me what I needed that time. It's all right. But I wish I knew what then. I'm not a bit sure of that. Even what I can remember of what you've said about life—everlasting—amen doesn't mean much to me."

"Ever see that War Memorial on the Rock at Edinburgh? There's an inscription on it that reads: *If it be life that waits, I shall live forever unconquered; if death, I shall die at last strong in my pride and free.* I've always felt that was a soldier's thought."

Bob was silent for a long moment.

"It is, sir, surely. That should do any man, even if he has trouble believing what *you* believe, sir."

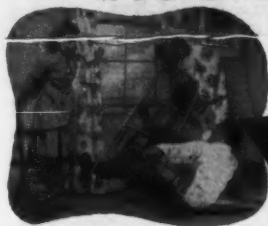
The rain began in earnest and the sea was lost in a creeping mist.

"Come in," said the Vicar, turning, "and have a bite of supper with me."

"Thank you, sir, but I'd best get back

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to Granny, I expect. She'll be fixing tea for me. More than likely it was that, not her rheumatism, kept her from service tonight. It would disappoint her sore if I didn't show up—even to have tea at the Vicarage, sir. There's that evacuee girl, too, that's been stopping with her. She's been a rare help to Granny, you know. Kit, her name is—Kit Primrose. A pretty name, too. I'll take comfort knowing she's with Granny 'til I get back—if I do." He moved away. "Well, I'll be off now. Thank you, sir, and goodbye!"

Bob put out his hand and the Vicar held it strongly. Then he watched the boy as he turned suddenly and strode down the misty green vault of the tree-arched road.

THERE WAS that half-knock on the door again. "Come in, Mrs. Cudden! Come in!" the Vicar called testily.

"What does he say—Robert?" she asked, opening the door a little and thrusting her head in. "Why, you haven't even opened it!"

The Vicar harrumphed and in a moment his brass letter-opener had slit the envelope and he had withdrawn the sheet. He read for a moment and then looked up. "He's living in Plymouth," he reported. "Finally got up nerve to ask the girl to marry him. Two bouncing tykes." He read on. "A most curious thing! He suddenly felt guilty about not telling me before now." He paused and scanned the rest of the sheet. Without looking up, he read very quietly, "Kit is writing this for me. I came home from the war blind. We are happy, sir!"

The Vicar put aside the letter and dipped his pen. The sermon would be no problem. War or no war, a man could always be at peace within himself. Nothing was ever lost.

He looked up at his housekeeper. "If you don't mind—" he said pointedly.

"Well!" Mrs. Cudden exclaimed, withdrawing her head and shutting the door tartly, while the Vicar bent spiritedly over his sermon.

### MISS MATILDA'S LILY

(Continued from page 19)

even she began to loosen her jacket. By the time we had reached our favorite outdoor restaurant we were all minus hats and coats.

Fortified with food, we inquired the best place to find the desert wild-flowers. The blond waitress told my husband, "You have to take the first dirt road to the right and go out by Desert Pete's place if you want to see the desert lily at its best."

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cold lemonade. He would much rather sit in his chair and let them keep their dimes.

He verified the fact that the desert lily was to be seen at the end of yonder trail. Yes, this was a good year for it. There had been rain enough and at just the right time of the year, too.

So we walked down the path, careful not to step on the purple verberna, wild violets of the desert sands. We tried not to trample the golden glories nor the pink primroses. But so lavish is the desert in springtime that it is hard to find a place for even a Cinderella slipper to be set down.

"What is so special about this lily?" asked our guest, still in her negative mood. So my husband explained that not every season does it blossom. Sometimes it lies dormant for many winters and summers. Oldtimers say they sometimes waited well into the second decade before the lily flowered.

Abruptly we came upon the first desert lily. Its waxen whiteness contrasted with the barren ground covered with small thorny cactus. We stood in silence before its beauty.

Finally Miss Matilda spoke. "I've never imagined anything so pretty," she said softly.

Even after we returned to the car she kept looking back. We took the long way home in order to enjoy fields of golden poppies and purple lupin. "I don't rightly know how to thank you for such a wonderful day," Miss Matilda said at her door. Whereupon both my husband and I felt ashamed to think how selfishly we squander the extra seat of our car.

But the days brought their own busyness, and it was weeks before I happened to remember Miss Matilda and the problem of her Sunday-school class. That was the Sunday morning when teachers were commissioned for their work in the new year.

There at the altar she stood.

After church I went up to greet her. "I thought you said you were giving up your class," I chided.

"Oh no," she protested vigorously. "I only felt that way for a few hours. Didn't you know? I decided that very afternoon to keep it."

I must have looked vague for she went on. "The minute I saw that desert lily I knew that of course I would go on teaching. Why, goodness, didn't your husband say it took that flower nearly twenty years to bloom? And here I was impatient with boys and girls."

We were interrupted just then by the superintendent. He wanted Miss Matilda's advice about next Sunday's program. As she went with him toward the classrooms there was a jauntiness in her walk.

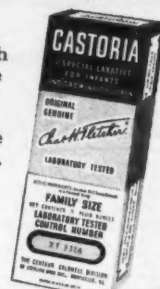
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## FACE THE FUTURE . . . UNAFRAID

(Continued from page 32)

to eat some food themselves," the Scripture says. One man, whose courage was the courage of a living faith, became the means of lifting the hearts of all those around him.

So it ought to be with you, if you are a follower of the Galilean. If you do not have the assurance inside of you that will overcome your fear, it is simply because you have not taken God's promises at their face value.

The writer of Hebrews says in the 13th chapter, "He hath said: I will not fear what man shall do unto me." Do you see? God has said it; therefore "we may boldly say." God has given us a promise, and we can build our future on it.

A future without fear is a future built on faith. People whose lives are wrapped up in themselves, who must depend solely upon their own powers, have a right to be afraid, for every man realizes his own weaknesses and limitations. But people whose lives are God-centered, who have faith in a power beyond themselves, who have trusted in the wondrous strength of the Lord Christ to lift them and to love them—these men and women do not need to be afraid. The follower of Christ, beset by the troubles of this world, and conscious of the pain and darkness of the earth, yet can sing, knowing that underneath are the everlasting arms.

Yes, faith is the answer to fear. Fear is not the natural thing; faith is. Fear is the result of the corruption of sin, of the work of the devil.

The Christian need not fear, because He has *divine companionship*. It is this which enables us to say, "I will fear no evil, for Thou art with me." The feeling that we walk alone creates fear, but conscious companionship with the Spirit of God casts out fear.

The Christian need not fear, because he has a *divine relationship*. Not only does God walk beside us, but He is our Father and we are His children, if we have been born anew into the family of God.

And the Christian need not fear because He has a *divine strength*. Strength destroys fear; weakness produced it. God gave us a mighty promise when He said, "I will strengthen thee; yea, I will help thee." Our weakness becomes the sphere, the arena, in which God works out His power. Our weakness is His strength, and when we are rightly related to Him, we are privileged to draw with hands of faith upon limitless reservoirs of divine strength—strength more than sufficient for every need.

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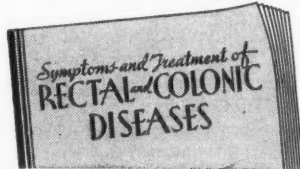
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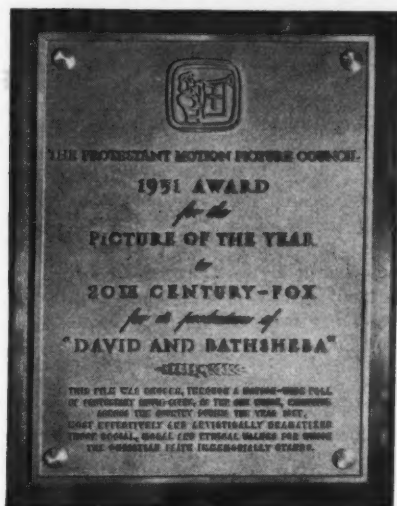
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The  
Picture  
of the  
Year!



"David and Bathsheba" was our "Picture of the Month" for October. In their review of it, the Protestant Motion Picture Council said: "We are sure this photoplay will have wide interest on the part of many moviegoers. It is an imposing spectacle focusing upon a momentous period in the life of David. The colors are beautiful, the settings appropriately elaborate, but the temptation to indulge in



Young David faces up to a laughing Goliath—memorable scene in the film. *Left:* The bronze plaque presented to the winning studio by the P.M.P.C.

## "David and Bathsheba"

Special attention should be called to "The Guest" which rated second-best in a field of about twenty-five top-notch pictures nominated by the readers. This accolade for "The Guest" is remarkable on two counts: first, it wasn't released until December which means it had not reached all parts of the country before the end of the year; secondly, it was a "short" and thus would receive little or no advertising.

However, most films with a religious theme do pique our readers' interest. This is attested by the fact that high on the 1951 list was "I'd Climb the Highest Mountain," the uplifting story of a pioneer circuit rider, which was released in 1950. Its message lingered on! And "Stars in My Crown," which concerned a frontier minister and which was our 1950 "Picture of the Year," polled votes again this year!



*"Westward  
the Women!"*

Briefly, the plot is this: A godly man, Roy Whitman, had settled in a fertile valley in California and attracted to the region many men desiring to join in his enterprise. Since he wanted to see "Whitman's Valley" flourishing and dotted with family homesteads, he decided to go to Chicago and bring back wives for the farmers. His specification was that they be *good* women, and he set about his



quest by hiring the best scout available to guide them back safely to "Whitman's Folly." The task proved to be an arduous one. The epic adventures of this trek furnish the greater part of the picture. Because of the defection of some men hired to drive the train, the women go through backbreaking ordeals, fight Indians, fire and flood, stop animal stampedes, endure hunger and thirst, bring

"Westward the Women!" may be termed a "wholesome western." It is well acted throughout, taking place on the actual trail of the "forty-niners," in the rugged vastness of the West. The photography is unusually effective. **F**

that the main enemy of mankind, on whatever social level it may be found, is its own selfishness. **A, Y**

**STORM OVER TIBET** (Columbia). A film which takes into its motivation the legend of the forbidding demon inhabiting the highest Himalayas who punishes those who would dare to enter his domain. Thus, when an American airman who "flew the Hump" during the war returns to find the plane in which his friend died, he is placed in the midst of the superstition. The scope of the presentation is awe inspiring, the story plausible, the photography magnificent. **A, Y**

**RASHO-MON** (RKO). This Japanese film is extremely interesting technically and artistically, though the story is unpleasant and morally reprehensible. The musical score has some oriental overtones but is basically western. **A**

**WOMAN IN QUESTION** (J. Arthur Rank; Columbia). To solve a murder case, Scotland Yard's methods of investigation and deduction are demonstrated in a most interesting way. The climax is slowly built up so that the conclusion seems both surprising and logical, an achievement in script and direction. Suspense is high throughout. **A**

**DISTANT DRUMS** (Warners). Episodes in the war to subdue the Seminoles in Florida are described in this film of adventure, suspense and bloodshed. Although it is based on historical facts, the story has some weak points, regardless of beautiful nature photography in the Everglades. There is too much blood, too graphically spilled. The music is especially fine, the settings interesting. **F**

**JAPANESE WAR BRIDE** (20th Century-Fox). The problems arising from a marriage between an American soldier and a Japanese nurse are frankly faced. The American family's resentment, prejudice and provincialism are dramatized well though perhaps oversimplified. There is no assurance that the problem is constructively solved. **A, Y**

**THE TREASURE OF LOST CANYON** (Universal). Robert Louis Stevenson's story, "The Treasure of Franchard," is the basis for this tale, the main moral of which is that the loving bonds of a united family and contentment with simple living are more to be desired than riches. A variety of characters acquit themselves in melodramatic style as required. Beautiful Technicolor. **F**

**TEMBO** (RKO). A colorful pictorial narrative of Howard Hill's expedition into the heart of Africa. Emphasis is placed on wild animals in their native habitats, rapid means of modern transportation in primitive country, shooting of game and fish by bow and arrow, net-hunting by pygmy tribes. Informational, educational, with beautiful color photography. **F**

**THE MODEL AND THE MARRIAGE BROKER** (20th Century-Fox). The story of a woman who, a "lonely heart" herself, tries to fill the void in her

life by professional matchmaking. The pathos of loneliness and the feeling of being unwanted, when turned into a topic for comedy has its disagreeable angles, but the honest approach and basically human and frank attitude of the "broker" help considerably. Dialogue sparkles with homely philosophy and good humor. Excellent acting by principals and supporting cast. **A, Y**

**THE LIGHT TOUCH** (MGM). This story, dealing with an international ring of crooked art dealers, may give an airing to the game of substituting frauds for authentic art objects. The action does not make crime attractive. There are some callous remarks about prayer which make one cringe; the use of marriage in the scheme of the criminals is unpleasant, and the last-minute transformation of one of the villains is not very convincing. Italian settings are interesting; acting is good. **A, Y**

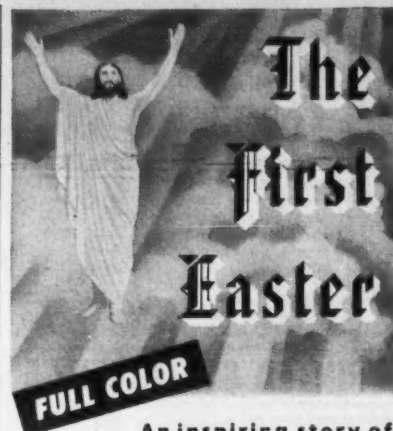
**ON DANGEROUS GROUND** (RKO). Featuring the gradual transformation of a police detective who uses extreme brutality in his handling of criminal suspects. If this is intended to prove the wrong of primitive justice, it makes its point. The story also makes a plea for proper institutional care of the mentally ill. Realistic settings, effective musical background. **A**

**FOR MEN ONLY** (Lippert Pictures Inc.) A social drama exposing hazing and the horrors of "hell week" on a college campus. The plot includes too many lateral factors to make its point forcefully. Starting as an indictment of a reprehensible custom, it gets involved in personal considerations which detract from the initial purpose instead of strengthening it. The administration of the college depicted is deplorable. Even though a measure of redress is achieved in conclusion, ethical, moral and social values get a tremendous drubbing. **A, Y**

**HERE COME THE NELSONS** (Universal). Ozzie and Harriet Nelson, of radio fame, and their two lively sons enter into some of the excitement generated by rodeo time in their town. While it has some far-fetched episodes, this is an entertaining story of family life, full of chuckles, homey and heart-warming. Good family relationships are paramount; human interest is well sustained. **F**

**SAILOR BEWARE** (Paramount). Dean Martin and Jerry Lewis join the Navy and go through a series of escapades in which they are the leaders and often the losers. Most of the excitement is derived from kissing contests and betting. Some of the recruiting ordeals and medical tests sequences are funny. This farce-comedy relies on the zany antics and the "song and dance" talents of the team. **F**

**DESERT OF LOST MEN** (Republic). Allan Rocky Lane is the marshal who comes to defy the outlaws' plot to obtain money intended for building a hospital in Arizona. He succeeds after much shooting, many knock-out fights and hard riding. "Crime does not pay" routine western. **F**



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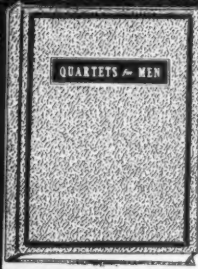
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# BACK TALK



### Mr. Whitman and Sex

TO THE EDITORS:

I have just read the article, "When They Ask About Sex" (Jan. '52), and differ greatly with some of the ideas expressed therein. I have read similar articles and each time my "blood has boiled." Why is there so much more sex delinquency today than years ago? Children were not taught much about sex in the home, never in the schools; nor did they have it constantly brought to their attention by movies, music, comics, books, magazines, suggestive attire on the beach, the street and elsewhere, and I do not see that the emphasis thus placed has helped the moral standards of our young people—or adults either for that matter.

Meadville, Pa. MRS. BESSIE ELLISON

... Sex education will not cure the appalling conditions outlined by Mr. Whitman, but there is a cure. Let parents return to the family altar. Let them teach once more the fear as well as the love of the Lord. Then add some of Grandmother's horse sense which understood that children need supervision as well as love. Our grandparents had no fear that their offsprings would develop a complex if they exercised authority over them.

Oklahoma City, Okla. MURIEL SEAMAN

... Sorry to find in your magazine an article on sex—a most disgusting subject. ... Any good parent can take care of that subject with their children without the help of magazines.

Pacific, Mo. FRANCES ACKLEY

... As a subscriber to your good magazine, I feel free to write you concerning "When They Ask About Sex." In many ways it is commendable, but I do not approve of such writings. I think they do more harm than good.

Turtle Lake, Wis. MRS. CHAS. O'BRIEN

... I would say don't teach them any more sex. They don't need it.

Snake River, Wash. MRS. A. N. LATHIM

### Bed Sores from "Bedrock"

TO THE EDITORS:

In Mr. J. C. Penney's "Covenant for Americans" (Dec. '51), he states: "Fellow Americans, let us get back to bedrock fundamentals, to the place where we recognize that something for nothing is as morally reprehensible as it is economically unsound and unsafe." Mr. Penney must be living among a leisure class. In the class I run with, most people are doing three jobs and getting paid for only one. ... Most Americans earn about \$50 a week, and they do not get something for nothing.

ing. Let Mr. J. C. try living on "bedrock \$50 a week" and I think his conception of his fellow Americans will change. I am getting rather tired of "bedrock." I've had too much of it. I have bed sores!

Tucson, Ariz. MRS. J. W. COCHRAN

### "The Hidden Eyelash"

TO THE EDITORS:

Just a word of appreciation of the fine article "The Hidden Eyelash" (Dec. '51). Those of us who are businessmen, and who, I think, grasp that this fight of Communism, now gone underground and camouflaged as Socialism, is a fight not only against the medical profession but the entire way of life. ... The ability to tithe is being constantly lowered by excessive crushing socialistic taxes which long have been siphoned out to impose Socialistic government on not only Great Britain and Holland but other nations.

Sacramento, Calif. C. M. GOETHE

... The article is mildly amusing but not very thoughtful or convincing. The author was never very ill to begin with; and the proper way to get the "low down" on the system would have been to talk sympathetically with the patient sick and ailing in the various waiting rooms through which she was shuffled. Inferentially, at least, the article would leave the impression that the entire program is hobbled by red tape, indifferent if not incompetent personnel, and inordinate tax cost. There must, however, be some virtue in the system for the masses, else the conservatives would have been the first to boot the program into oblivion. After all, if it comes to a matter of colour, I daresay most of us—from necessity—must prefer "red tape" to "long green."

Raeford, N. C. ARNOLD A. MCKAY

... We have no right to criticize socialized medicine in England when our system of medical care in the United States is so very inadequate. The medical world, even in the United States, does not step around so fast in one's behalf, especially if you do not have the money to pay.

Falling Waters, W. Va. BERNICE MILLER

### "By Their Fruits"

TO THE EDITORS:

I have been a reader of your magazine for many years and have always liked it, but it seems to be getting better all the time. In your November issue you mention the Catholic reaction to your August report on church membership. I note that they say, "By their fruits ye shall know them." That is what I say about the Catholic Church. Though the membership



of this church is relatively small, a very large majority of the criminals are Catholics, according to court records.

Brooklyn, N. Y. CHAS. O. TITTLE

### Courier and Truman

TO THE EDITORS:

I note with regret Mr. Gabriel Courier's caustic criticism of President Truman through much of his interpretation of the news in the December issue. Shouldn't there be less carping criticism of the President and perhaps a bit more diligence in reminding your readers to pray daily for divine guidance for our nation and our President?

Baton Rouge, La. MRS. KATHERINE BUIE

### Courier and Taft

TO THE EDITORS:

Please do not send us any more CHRISTIAN HERALDS. . . . The last issue, containing Gabriel Courier's comment on Taft, was enough. Taft isn't for the poor farmers, and all we know down this way about Truman is what Taft and his Republicans tell us, and that is terrible. Surely no man with so much vicious slander is worthy of the office of President of the U.S.

Clearfield, Iowa

MR. AND MRS. FRED STOAKS

. . . Courier says: "No one can truthfully say, 'I don't know what Mr. Taft stands for.'" Well, that makes me a liar. Because Taft will almost repudiate McCarthy in one speech and then in the next one give McCarthy a nice pat on the back. I happen to think that McCarthyism is one of the most dangerous trends in American life. And it looks to me as though Taft is standing four-square on both sides of that issue. He talks for labor, but he votes against labor. No matter what you may call me, I still must say: "I don't know where Mr. Taft stands."

Chamberlain, S. D. SHELBY J. LIGHT

### "The Guest"

TO THE EDITORS:

As co-producer of "The Guest" it was very gratifying to read of its designation as Picture of the Month by the Protestant Motion Picture Council, and also to note the Council's laudatory comment on our program of religious productions generally. We appreciate this very generous evaluation of our effort; it encourages us to extend ourselves even further in this work.

Beverly Hills, Calif. JOHN C. HEALY  
20th Century-Fox Film Corp.

● Mr. Healy and his co-workers may be further encouraged at the high balloting "The Guest" received for Picture of the Year by CHRISTIAN HERALD readers, reported on page 101.

### "Inconsistent"

TO THE EDITORS:

I am somewhat disturbed by a feature in the December issue, "The Faith of the Stars." Hollywood has been setting the pace for styles, habits, slang, morality, etc., for some years. Are we now to regard religion as "acceptable" because of the faith of the stars? . . . Randolph Scott,

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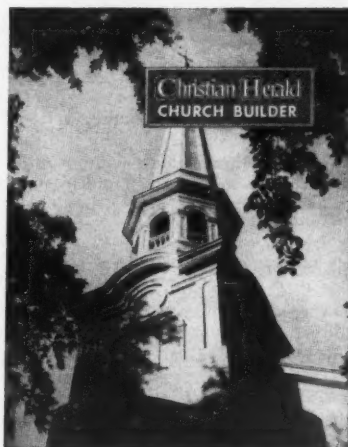


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featured in this article, presented a disgracefully immoral show to the armed forces overseas during the war. I served with the chaplains in the Pacific Theatre, and attended the performances of Scott and Company. It was plain filth, and many of us, myself included, walked out. I am certain that many of your readers who saw Scott overseas will find this article about his religious convictions quite inconsistent with what they learned firsthand.

Aliquippa, Pa. W. GODDARD SHERMAN

... Mr. Scott says it embarrasses him to discuss religion. I have yet to find a true Christian who would be embarrassed to discuss his religion. It's something for me to be proud of.

Lackney, W. Va. FRANK KING, JR.

### Christ In Christmas

TO THE EDITORS:

I am very delighted and deeply appreciative of the article "Put Christ in Your Christmas Cards" (Dec. '51). You are helping more than you realize, I'm sure, in this crusade to put Christ into Christmas. CHRISTIAN HERALD, as always, is on the right side of the issue and doing a grand job.

New York, N. Y. (REV.) JESSE BADER

### Yes, Indeed!

TO THE EDITORS:

It was a disappointment to find a fashion page featured in a recent issue of your magazine (Woman's Place, Oct. '51). Isn't church also meant for us who are humble and cannot be dressed like a fashion plate? Some time ago I visited a church where all of the young people were in heavy wool sports clothes, and at another church I found the women hatless. Yet none of these people were the less religious or respectful for their attire.

Orland, Maine

MRS. DONALD E. BOWDEN

### Author Found

TO THE EDITORS:

In the December issue, on the "I Remember" page, you have published a poem, "My Mother's Hands"—author unknown. This poem was composed by my friend of long ago—Mrs. Mary Bliss Wilson. She told me of the time she was lonely and sad and these verses came to her mind and she wrote them down. She was the sister of P. P. Bliss, the noted evangelist and Gospel song-writer, who was killed in the railroad disaster at Ashtabula.

Wilkes-Barre, Pa. MRS. W. H. TURRELL

### "Intolerably Illogical" Cartoon

TO THE EDITORS:

Perhaps I just don't get the point of the cartoon "It's Time We Rescued Christ's Birthday" (Dec. '51) but to me it seems intolerably illogical. If the churches have failed to arouse people into a fervor of excitement over Christmas and the stores have done their utmost to further Christmas giving, the stores are not to blame because the churches have failed. ... As for the term "Commercial Exploitation," there is nothing evil, per se,

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in commercial enterprise. Why self-righteously pretend there is? The churches, as they exist today, dare not cast the first stone.

New York, N. Y. BERNARD HEINZ, JR.

### "Now I Lay Me" Revised

TO THE EDITORS:

In my childhood days I, like millions of other youngsters then and now, was taught the "Now I lay me down to sleep" prayer. I think the "If I should die" part is a gruesome suggestion. Here is a prayer I wrote for my children:

Now, as I lay me down to rest,  
I pray Thee, Lord my sleep is blest;  
May my dreams ever helpful be  
To inspire what is best in me.  
Give health and the moral strength  
To build my deeds to worthy length;  
Let me see the danger of wrong  
And the glory of standing strong,  
That I may honor the love of Thee  
And gain Heaven's blessings for me. Amen

Drexel, Fla. CHAS. N. BARBIN, SR.

### Our Book Club

TO THE EDITORS:

I feel that it is an opportunity as well as a "balance due" for me to express my grateful appreciation for the splendid books provided by the Family Bookshelf. These I not only read but am proud to have folks see on my bookcase shelves. We have needed this club and have long wanted what publishers and distributors in many instances did not dream we were yearning for—clean, wholesome literature.

Indianola, Miss. MRS. A. B. CLOCK

... Anyone belonging to the Family Bookshelf certainly has a fine return with interest on money spent on books—and such wonderful ones.

Ottawa, Kansas M. J. ELDER

... For many years I was on the Foreign Mission Field in a very isolated station and often unable to obtain good books even when I might have found a few minutes of leisure to read. Now, after retirement, I am very much enjoying the Club books.

Port Allegany, Pa.

MISS V. B. BLAKELY

I do want clean and wholesome reading material in our home for my family and we are finding it in your books. Next to reading the Bible I do enjoy the books chosen by the Family Bookshelf.

Manheim, Pa. MRS. C. M. MUSSER

... I am very proud to own books which I get through your book club. Each is such a good selection. I pass them on to friends, relatives and neighbors, and when they come back they mean even more to me. Keep up the good work!

Watertown, Wis. MRS. R. KLAUSCH

... I deeply appreciate the type books which you select, so am enclosing a check which includes a \$25 advance deposit. My books are read by many people. I now have ten or twelve of them loaned out. Thank you so much for the wonderful bonus and gift books. This is the finest way I know to build a good library.

Fairbury, Nebr. MRS. CHARLES CANE



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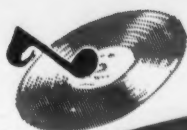
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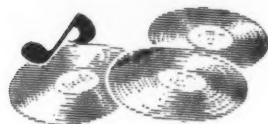
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SUPPLY LIMITED. That's why we urge you to fill in and mail coupon now! Play these 18 selections ordered, use the NEW GIFT surface saving needle, for 10 days at home. If you are not delighted, if you don't feel these are the BEST SOUNDING records for the price, return within 10 days for FULL REFUND. Don't delay, send \$2.98 in check or money order, or put three one dollar bills in the mail with this coupon and SAVE POSTAGE—DON'T DELAY, MAIL COUPON TODAY!

**FREE!**

If you RUSH YOUR ORDER NOW you get at NO EXTRA COST whatever a SURFACE SAVING NEEDLE! ORDER 18 Most Loved Hymns or 18 Hill Billy Hits or 18 Hit Tunes or ORDER ALL THREE SETS FOR only \$7.95. But, SUPPLY is LIMITED; so order at once. SEND COUPON TODAY. Order now on Money-Back Guarantee.

Brand New Discovery—6-IN-1  
Vinylite BREAK-Resistant Records  
—Play Up To 10 Full Minutes



## 18 MOST LOVED HYMNS

The Lord's Prayer  
Onward, Christian  
Soldiers  
What a Friend We  
Have in Jesus  
Church in the  
Wildwood  
In the Garden  
Faith of Our  
Fathers  
There is Power in  
The Blood  
Leaning On The  
Everlasting Arm  
Since Jesus Came  
Into My Heart



Trust On Me  
Jesus Keep Me Near  
The Cross  
Softly and Tenderly  
Dear Lord And Father  
Of Mankind  
A Mighty Fortress  
Sun of My Soul  
Just A Closer Walk  
With Thee  
It is No Secret  
What God Can Do  
May The Good Lord  
Bless And Keep  
You

## 18 HILL BILLY TUNES

IT IS NO SECRET  
MAY THE GOOD  
LORD BLESS  
AND KEEP YOU  
Mr. Moon  
Give Me More,  
More, More  
Music Making  
Mama From  
Memphis  
Baby, We're Really  
In Love  
I Wanna Play House  
With You



Hey, Good Lookin'  
Alabama Jubilee  
Let's Live a Little  
Always Late  
Cryin' Heart Blues  
Cold, Cold Heart  
Somebody's Been  
Beatin' My Time  
Slow Poke  
Let Old Mother Nature  
Have Her  
Way  
Crazy Heart  
Mom and Dad's  
Waltz

## 18 HIT TUNES

Domino  
Undecided  
Cold, Cold Heart  
Because of You  
It's No Sin  
Down Yonder  
I Get Ideas  
Slow Poke  
Cry  
Just One More  
Chance



Anytime  
Turn Back The  
Hands of Time  
The Little White  
Cloud That Cried  
Charmaine  
Be My Life's  
Companion  
Jealousy  
Shrimp Boats  
Tell Me Why

## IMPORTANT NOTICE!

These tunes are CONSTANTLY kept up to date—only the newest tunes are kept on the list.

MAIL COUPON NOW—10-DAY TRIAL OFFER

HIT TUNES COMPANY, Dept. 23  
318 Market Street, Newark, New Jersey

Gentlemen: Please RUSH the 18 Top Selections along with the GIFT SURFACE SAVING NEEDLE on your NO-RISK 10 Day Money Back Guarantee. I enclose \$2.98 for each group of 18 selections with the understanding that if I am not completely satisfied you will return my money.

- ☐ 18 Hymns .....\$2.98 ☐ 18 Hill Billy Hits \$2.98  
☐ 18 Hit Tunes .....\$2.98 ☐ All Three Groups, 54 SONGS .....\$7.95

NAME .....  
ADDRESS.....  
CITY.....ZONE.....STATE.....

If you do not wish to mar this cover—use extra coupon on page 94

# RAINBOW MIX GLADIOLUS

100 Bulbs Only \$1.69

**FREE** OF EXTRA CHARGE... 3 TUBEROSES

Dozens of brilliant, flaming colors in this Rainbow Mix Assortment of small blooming size bulbs. Flaming red, yellow, purple and blue Gladiolus for the remarkable low cost of less than 2¢ per bulb. A wonderful selection of young, virile bulbs now ready for first year blooms on spikes 2 to 3 feet tall and, with ordinary care, many years of flowering thereafter. Also offered in this coupon below is a wonderful choice of larger bulbs that produce higher stalks and more flowers per stalk. Every Gladiolus sold is guaranteed blooming size. Satisfaction guaranteed or purchase price refunded. Mail the coupon below and make your garden the envy of your neighborhood with a gorgeous riot of beautiful color.

**EXTRA—3 TUBEROSES!** A real bargain in Gladiolus, yes! But that isn't all! For prompt ordering, we will give you 3 Tuberoses without extra charge. These flower into beautiful waxy-white blooms on spikes 2 to 3 feet tall and are extremely fragrant. Just mail your order today and receive these gift bulbs.

**EXTRA BONUS OFFERS INCLUDED**

## MAIL THIS COUPON TODAY

Michigan Bulb Co., Dept. GG1806, Grand Rapids 2, Mich.

Send orders checked below. I will pay postman amount of order on arrival, plus postage on guarantee that all bulbs are blooming size and I must be fully satisfied or may return for refund of the purchase price.

- ☐ 100 Gladiolus (our Feature Offer as described above) with BONUS of 3 Tuberoses.....\$1.69
- ☐ 100 Growers Choice Gladiolus (medium size) with BONUS of 3 Tuberoses.....\$1.98
- ☐ 100 Exhibition Gladiolus (medium and large size) with BONUS of 3 Tuberoses.....\$2.98
- ☐ 50 IMPORTED FROM HOLLAND Gladiolus (large size) with BONUS of 3 Tuberoses.....\$2.98
- ☐ 10 IMPORTED Begonia Bulbs.....\$1.69
- ☐ 25 Dahlia Roots.....\$1.93
- ☐ 12 Canna Bulbs.....\$1.69
- ☐ 10 Cushion Mum Plants.....\$1.69
- ☐ 55 Perennial Plants.....\$1.94

☐ Send C.O.D. plus postage. ☐ Cash enclosed.

NAME.....

ADDRESS.....

CITY.....ZONE.....STATE.....

## SPECIAL BONUS COUPONS

We save labor, postage and packing when you order two or more of our items at one time, and we are glad to pass these extra savings on to you in the form of bonus merchandise that costs you nothing extra. Put X in proper square below, then put orders and gift coupon in the same envelope. Your gift items, plus your orders, will reach you for Spring planting.

- ☐ Send 2 Orders at One Time and Receive at No Extra Cost 12 IMPORTED ANEMONE BULBS

Of French origin, Anemones are known for brilliant colors. Grow 8 to 12 inches tall, ideal for borders and cut flowers. Easy to plant, will bloom for years, making a rainbow of cheery, gay color in your garden.

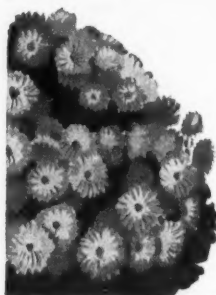
- ☐ Send 3 or More Orders at One Time and Get 12 Anemone Bulbs Plus 12 RANUNCULUS BULBS—Imported from Holland

With 3 orders or more at one time you not only get 12 Anemone Bulbs but you also get 12 Imported RANUNCULUS BULBS. Bear thick globular blossoms in a range of colors. Make charming display in middle border locations. Easy to grow, wonderful for cutting.

## ASTOUNDING EXTRA BONUS OFFERS

### Send No Money—Mail Coupon

Just fill out coupon to the right and mail today. When your order and extra bonuses arrive pay postman amount of order plus C.O.D. postage. If you are not 100% satisfied with your bargain you need only to return for full refund of the purchase price. Be sure to enclose the special Bonus Gift coupons with 2 or more selections. But don't wait... if you don't send in your order now you may be too late! Mail today.



## OTHER WONDERFUL BARGAINS

### PERENNIALS

A gorgeous, colorful assortment of five each in eleven popular varieties is yours for less than 4¢ per plant. Grow year after year without replanting.

55 PLANTS...\$1.94

### CUSHION MUMS

Blooming size plants that will produce dozens of stunning flowers the first season. Each plant will develop to bushel basket size. Easy to plant, grow anywhere.

10 PLANTS...\$1.69

Send NOW to: MICHIGAN BULB CO.

Dept. GG 1806

GRAND RAPIDS 2, MICHIGAN

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